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NEW-JERUSALEM MAGAZINE.

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JUNE, 1891.

REV. JOSEPH PETTEE.*

MEMORIAL DISCOURSE.

Jesus saith unto him, Feed my sheep. (JOHN xxi. 17.)

A YEAR ago we saw in this place the venerable form and benignant countenance of him who had long filled the office of General Pastor to the Massachusetts Association. It was the last occasion on which he addressed this body. Today, instead of listening to him, we hold a devout and grateful service in his memory.

It is not necessary that we should try to unroll his book of life, or attempt any analysis of his character. All his works, together with the affections and thoughts which prompted them, are now to be laid open in the clear sunlight of heaven; and we have no reason to be fearful on account of the story they will tell. Could we, each in turn, testify of the ways in which, under Providence, we have received help from him, and of the feelings with which we have regarded him, there would doubtless be a unanimity of sentiment, such as seldom exists in any similar body of men. But these things must be for the most part reserved for private rather than public utterance. Let us confess that however thankful we may be—and rightly—for the benefits derived from his presence among us, we shall act in closer accord with his teachings

* Delivered at the meeting of the Massachusetts Association, April 2, 1891.

and influence, if we leave to other places than the pulpit what might seem to savor of eulogy. We have assembled as one of the larger bodies of a church which is founded on the belief that the Lord Jesus Christ is All in all, and that man of himself is nothing. In the spirit of that belief, we shall, as it appears to me, do the best thing possible if we try to call vividly to remembrance some of the truths in which we know that our brother has taken special delight. Let us think of him as speaking to us today. We can pay no higher tribute to his memory than that which springs from the endeavor to keep within the sphere of his life's influence, and to kindle afresh the love of those spiritual treasures in which his soul rejoices. It is our privilege to know that there is not any such living bond between earth and heaven as the Holy Word and the lessons drawn from it. Our doctrines teach that "by the sense of the letter of the Word there is conjunction with the Lord and consociation with angels" (S. S. 62), that "the Word is in all the heavens, and angelic wisdom is from it" (S. S. 70); also that "the church is from the Word, and is such as its understanding of the Word is" (S. S. 76).

Hence the Scriptures are the golden chain which holds us in connection with our friends who, in the other world, have become, or are becoming angels. We can never draw so near to them as when we are reading or studying the Scriptures with a belief in their infinite wisdom, and with a sincere desire to order our lives by their teachings. By means of this ladder which rests on the earth, but whose top is above the heavens, would we seek at this time to share the thoughts of our beloved General Pastor, knowing that in such an effort we cannot go far astray. He is having his earliest experiences in the spiritual world. He may still be in that first state in which the natural memory is active. If so, he has not ceased to feel the relation which for seventeen years he has borne to this Association. Were it possible, he would love to preach to us today. And what words would he be more likely to choose as the text of his last exhortation before entering on the definite work of the life eternal, than the pas-

sage at the head of this discourse: "Jesus saith unto him, Feed my sheep"? On the basis afforded by these words let us try to stand with him where we can be reached by the same descending rays of Divine truth and love as those which gladden his heart.

No one needs to be told that the sheep here mentioned are human beings. "Ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord Jehovih." Those who have entered into a definite relationship with the Lord, seeking to be guided by Him in all things, are in a special sense "His people, and the sheep of His pasture." They are such as peculiarly constitute His church. They look to Him as their good Shepherd; they hear His voice; He knows them, and they follow Him. Other sheep He has also which are not of this fold. All men and women everywhere, who are sincerely striving to lead a good life according to the precepts of their religion, are His sheep, whatever their professions may be. They really turn to Him in heart, though they may not know Him by name. They constitute His church in its largest or universal sense. And even those who have gone astray — who have turned every one to his own way, and persist in loving darkness rather than light, because their deeds are evil — cannot wander beyond the reach of His care, or become any less dear to Him than the choicest of His flock.

The command of the text, "Feed my sheep," has always been understood as meaning that not only Peter, to whom the words were originally spoken, but all who may be termed in any sense the Lord's apostles must endeavor to provide for the spiritual wants of their fellowmen. It is one way of defining the duties of the ministerial or pastoral office. The very word "pastor" is the same as shepherd; and its use, as applied to human souls, doubtless springs from the text and such other passages of Scripture as have been quoted. To feed, spiritually, is to instruct, or, in other words, to impart to man the things which nourish his mind and cause it to grow. As the orderly growth of the mind consists in the gradual development of its faculties for eternal usefulness and happiness,

so the food which it needs must be Divine good and truth. This is the bread of heaven which transforms men into angels, and sustains angelic life forever. Or — to preserve the figure of sheep — the ever fresh knowledges of heavenly principles and influences are the green pastures in which they lie down, and the living truths of the Word itself are the still waters by which the Good Shepherd leads them.

In the direct line of these reflections is the following paragraph from the “New Jerusalem and its Heavenly Doctrine” — one which was often on the lips of our brother, and which undoubtedly left a deep impress on his mind and character:

With respect to priests they ought to teach men the way to heaven, and also to lead them. They ought to teach them according to the doctrine of their church derived from the Word, and they ought to lead them to live according to it. Priests who teach truths, and thereby lead to the good of life, and so to the Lord, are good shepherds of the sheep; but those who only teach, and do not lead to the good of life, and so to the Lord, are evil shepherds. (H. D. 315.)

It is easy to imagine our late General Pastor reading this passage by way of counsel to his brother ministers. He was wont to introduce it in his ordination service. What a concise yet beautiful description it is of the priestly office! “To teach men the way to heaven, and also to lead them!” To teach, but not from one’s own wisdom and intelligence! To teach from the Word of the Lord — from the volume of infinite truth! Yet not to teach vaguely or indefinitely — not merely to ring the changes on a few general and obvious principles; but to teach “according to the doctrine of the church derived from the Word” — that is, to give specific instruction in the numberless particular things which true doctrine from the Word reveals. And to do this, for what? Not for the sake of overpowering men with irresistible dogmas, or of gaining the victory in argument, but for the sake of leading them “to the good of life, and so to the Lord.” For “those who only teach, and do not lead to the good of life, and so to the Lord, are evil shepherds.”

Observance of the rules of conduct here laid down is plain obedience to the injunction, "Feed my sheep." He who is guided by them has found the true way of nourishing, uplifting, supporting, and saving human souls. To love to act in accordance with them is to love the work of the ministry. If we can judge from appearances, our old friend did love this work. His whole heart was in it. And now that he has passed on into the other life, it seems hardly presumptuous for us to believe that he will perform it still. We can have, of course, no certain knowledge about the matter; but this we know, that he has gone to a world where such service is needed and welcomed, and where each one engages in the uses for which his earthly experiences have best fitted him. It is a world which is altogether human—peopled by men and women who once lived on the earth. They have laid aside their natural bodies, but are otherwise unchanged. They are surrounded by visible objects resembling those with which they are already familiar. "In the spiritual world," says Swedenborg, "there are lands just as in the natural world, and there are plains and valleys, mountains and hills, as also springs and rivers; there are paradises, gardens, groves, and forests; there are cities with palaces and houses in them; there are writings and books; there are employments and business; there are gold, silver, and precious stones; in a word, there are all things whatever that there are in the natural world; but the things in heaven are more perfect beyond measure." (T. C. R. 794.) Other passages teach us that there are also temples in that world, and preachings in them. Every angel in heaven finds his chief joy in some form of active usefulness, which is his mode of exercising love to the neighbor. Yet there are none who do not feel the need of Sabbath rest, and of instruction from the Word of God. This is given not that they may repent of their evils—for they have passed beyond the stage of repentance—but that their lives may be enriched by the constant reception of Divine good and truth. They are still the Lord's sheep, who require to be fed. And there are those among their fellow servants in the heavenly communi-

ties, whose delight it is to be instrumental in feeding them. If, then, we have a right to feel that this was the controlling purpose of our dear brother's earthly life, we do not go beyond reasonable probability in believing — though without dogmatic assertion — that after a period of instruction, such as heaven alone can give, he will continue to be a pastor on some hill or mountain of the eternal Israel. I recall the fact that his predecessor in the General Pastorate of our Association, after more than fifty years of ministerial service, said, as the time of natural death approached, that the first thing he hoped to do, on coming into the other world, was to go to a good theological school.

But be these things as they may, we can at least, as was said, associate with our memories of Joseph Pettee and — may I add for the moment — of Thomas Worcester, no more fitting message as a last legacy to this body, than that which is conveyed in the Divine saying, "Feed my sheep." It is an exhortation to each and all of us to do what we can to extend a knowledge of the heavenly doctrines to all who are ready to make them the meat and drink of their souls. Especially it is, or should be, an incentive to us in our several societies to upbuild and strengthen, without ceasing, that higher life to which the heavenly doctrines minister. It is not enough that the sheep should find a pasture — they must feed therein. They must continually study, and ponder, and apply to life the truths revealed to them for their instruction and regeneration. Unless this be done, their spiritual natures will gradually become starved and void of genuine vitality and interest. Their pastors must do their utmost to see that they are thus fed. Our New-Church societies may be small in numbers and feeble in worldly influence; but if they keep right on, steadfastly cherishing and developing in themselves, and in the minds and lives of their members, the distinctive things which give them a right to exist, they cannot lose their reward; they cannot fail of their mission; they will never see the great procession of the world's progress marching by, and gazing with scorn or pity on their ruins; they will have the boundless strength which comes from a living consciousness of the

truth that where two or three are gathered together in the Lord's name, there is He in the midst of them.

It is hardly conceivable that our good friend would discourse from the present text without pointing out some deeper teachings than any which have been indicated. He would surely wish to impress upon us a lesson drawn from the spiritual signification of sheep. Why is it that sheep are taken, rather than any other animals, as the type of the Lord's church? The answer is, because they are the embodied forms of the affections by which His church ought to be characterized, and by which it is characterized so far as it is truly His. "By this," He says, "shall all men know that ye are My disciples, if ye have love one to another." Sheep correspond to, and represent this "love one to another." With their warm fleece, their gentle dispositions, and their social habits, they present a striking picture of neighborly good-will and kindness. They signify the affections of charity which must be nurtured and cherished in every human breast. To feed and vivify those affections should be the chief aim of all who attempt the work of the ministry. They are the only things in man which are really responsive to the truth. So far as he is under their influence, he will give a joyous welcome to every teaching of Divine wisdom. The teacher's effort should therefore be to search these sheep, and seek them out. Yea, he should always remember that "to love the neighbor, viewed in itself, is not to love the person, but the good that is in the person." (T. C. R. 417.)

Easy, indeed, it is to listen, as it were, with the ears of our minds, and to hear our General Pastor saying to us that we must never cease to feed the sheep within ourselves, and in the hearts of others; that we must diligently cultivate and keep alive the affections of charity, wherever they do or may exist; that we must recognize the good which is in all men, and not magnify their evils. To this effect how often has he written and spoken! Let me close by quoting his own words at the end of a short paper on neighborly love:

The Samaritan was neighbor unto him that fell among the thieves; and we are true neighbors, not by passing by on the other side, not

by despising or turning away from those who fall into evils, but by showing mercy to them, by feeling for them, and by doing what we can to help them. Perhaps the writer has been affected by evils — has fallen among thieves ; perhaps his readers have fallen among them ; perhaps, unhappily, we may all more than once have done so. But the writer is, at least, a man, and his readers are, at least, men or women ; nay, we trust that there is good, and much capacity for improvement, in us all. Let us take to our hearts what the Lord teaches us, and be, not priests and Levites, but Samaritans, to the objects of neighborly love pointed out in the parable. Let us have compassion on them, and bind up their wounds ; let us be their true friends ; let us hope and let us pray for them ; and, from our ever-merciful Lord, do something to promote their everlasting salvation.*

Boston, Mass.

JAMES REED.

MEMORIAL ADDRESS.

IT seems fitting that the laity should have opportunity on this occasion to offer their tribute to the memory of Mr. Pettee. For seventeen years he has been the honored and beloved General Pastor of the Massachusetts Association, and to many he stood in the relation, not only of General Pastor, but also of their only pastor. His stated and occasional visits to circles of New-Church people and to isolated individuals brought him into direct relation to them as their pastor ; and the blessing of his intercourse with them will endure forever, and the memory of it will be a lifelong source of pleasure to them.

With some, the relation was of such a nature that they would have esteemed it a privilege to adopt in his case the phraseology applied by another communion to their clergy, and have called him father. The nature of his relation to the laity of this Association was probably unique in the history of the New Church, and it is quite doubtful if one exactly similar is again reestablished — so that Mr. Pettee's position

* NEW-JERUSALEM MAGAZINE (First Series), Vol. XLII., pp. 494-5.

in relation to a considerable body of laity will stand out prominently in the annals of the New Church.

As General Pastor of the Massachusetts Association, he has done much more than we can as yet adequately appreciate in the work of building the edifice and cementing its component parts so as to form one harmonious body. To the present generation of New-Church men and women he has always stood in this relation of spiritual overseer, and the title of Bishop applied to him, with the signification it had in the Apostolic age, would have been truly appropriate. The church has felt that it had in him a spiritual governor, whom it could always regard with respect and esteem, and in whom it would always find that dignity, wisdom, and cordial coöperation in useful work which have helped so much to give strength to the organization. It has felt sure that with Mr. Pettee at its head nothing would be done which was unworthy, or which would reflect discredit upon it. He was not aggressive in his methods, neither did he often suggest new plans for work, but when they were proposed by others, if they were not directly opposed to his idea of what was wise, he would gladly give his approval of their trial and do what he could personally to further them.

The work he has done seems to have been just what was needed in the infancy of the church in Massachusetts — and it can hardly be said to have advanced far, as yet, beyond that stage. His fostering care over weak societies, his frequent visits to small circles and individuals, his occasional pastoral oversight of the well-established societies did much toward binding us together, and through Mr. Pettee we felt that we were indeed a well-knitted body of the church. The New Church from its nature and quality is necessarily a body of slow growth, and its different stages of development are correspondingly protracted, and this patient, loving care has been indispensable in this long stage of infancy — and it seems to us that the Lord in His wise Providence prepared and gave us just the right man for this labor.

And now that his work for us in this world is done, we love to recall what he has been to us, and to review briefly some

of the traits of character of that life which has been to us so interesting and helpful.

Were I to attempt to give full expression to the debt of gratitude due from the laity of the Massachusetts Association for the life work of Joseph Pettee, the time allotted to this part of the exercises would by no means suffice.

Mr. Pettee's modesty and dislike of praise for himself were such marked characteristics, that mere words of eulogy would seem unsuited to this occasion, unless from them could be drawn some helpful lesson. This would be eminently fitting; for above all else he loved to be helpful to those with whom he was associated.

This feature of his character is so prominent that it seems to stand first as we recall his daily life. Many will be the memories of interviews with him, when he would arouse from the commonplaces of an ordinary conversation, and his eye would kindle and the earnest expression light up his face as an opportunity offered for making clearer some spiritual truth, for helpfulness in the path of spiritual life, or for assistance in some natural trouble. There was no obtrusion of his own personality in these labors of love, and the influence was of such a nature that the recipient carried it away with him, and perceived it growing in him, and found help in frequent recurrence to the occasion. His influence was like the silent forces of nature, which do not obtrude themselves upon the observer, but which, as seen in their results, are so powerful. The influence of Mr. Pettee in this Association will never cease, for he has done much to cause to move in our hearts a stream of love for good work, and for wise methods of work, which will not easily be stopped in its course.

Another element of his nature was his carefulness in his work. With him anything that was worth doing was worth doing well. Nothing that came in the line of his duty was so trivial that it could be slighted. The small circles of friends that he was accustomed to visit in towns where there were no societies, will endorse the statement that he would conduct a service; and preach, and administer the sacraments, with as much care and as great a sense of the solemnity and

importance of the occasion, where there were a half dozen to minister to as if there were hundreds. This trait was marked in his reports of his work to the Missionary Board. He felt that any occasion, when in a railroad ride or upon a casual meeting anywhere, he had improved an opportunity for presenting New-Church truth to a fellow-being, was a part of the work for which he was commissioned, and was of sufficient importance to be placed in the record of that work. The importance of care in regard to what most of us consider the little things of life, is one of the valuable lessons we may learn from our observation of his life.

The laity of the Massachusetts Association will long remember the kind and friendly and even affectionate spirit which characterized all Mr. Pettee's intercourse with them. To those who met him for the first time, or who brought nothing which appealed to his love of use, there was sometimes without doubt an external appearance of coldness and reserve. I have seen him more than once fail to respond to an external effusiveness of regard in a manner almost withering. But many will testify to a warm pressure of the hand and a quiver of the lip in some moment of response to an affectionate impulse, expressed or unexpressed, which told of depths of feeling in him which but rarely came to the surface. He probably tried to avoid the danger of allowing others to become personally devoted to *him*, and so as a rule suppressed this part of his inner nature. But he was always uneffusively kind and friendly. One could not be long in his company without perceiving that sensitive consideration for others, which is perhaps the most distinguishing characteristic of the gentleman. He did not like to see evil in others; at any rate he did not like to talk about it. In discussing men it is safe to say he never spoke evil of them. He would always try to put their actions in the best light and to avoid harsh judgment by bringing to view extenuating circumstances. Evil itself no man could more severely denounce; but for the evil-doer he always had much of the Lord's tender sympathy. This strong feature of his character must have been observed by all; and those in whose homes he has been a

welcome guest in his periodical pastoral visits will recall that personal detraction formed no part of his conversation. A much needed lesson we can draw from this phase of his character.

A quiet cheerfulness we all remember as a bright thread running through his life. A boisterous laugh he never indulged, and we cannot imagine it as possible with him; but he was a man of a markedly cheerful nature and he enjoyed good, clean, genuine humor to the full. His usual salutation to one of his friends who made frequent visits to the New-Church Rooms was, "Well, what good story have you to tell me today?" and the quiet enjoyment with which he would receive whatever his friend had to tell, gave evidence that the humorous element in him was by no means dormant.

We also remember Mr. Pettee, and in remembering will try to learn another lesson, for his peaceful state of mind, so constantly maintained, and for his wonderful trust in the Lord. This state of mind seemed to be habitual with him. He was interested in the turmoil and conflict of the world as a study of humanity and as a phase of the eternal Providence by which the Lord is bringing the world back to Himself. But his own mind was kept in peace. At the recurrence of serious bodily symptoms during his later years—attacks of a nature which would have caused great alarm to most persons—the tranquil state of his mind was beautiful to contemplate. Swedenborg says: "When a man is in interior truths in faith and life, he is in the Lord's kingdom, and in a state of tranquillity; and then he looks at exterior things as he who, from a high hill, looks at a tempestuous sea." So Mr. Pettee always seemed to me.

In view of all these things the laity are profoundly thankful for the example of this life. Many times we have heard his discourses in this church on this annual occasion, and felt the sincerity and love of good as we have listened to the impressive and emphatic manner of the utterance, and we feel that much truth has been imparted to us thereby. But, for his daily life among us we feel that we are more deeply indebted, and for this we will thank God and pray that we may receive some measure of his spirit.

And now, as the noblest tribute to his memory, may we, the laity of the Massachusetts Association, in our various societies and in the work of the Association, do earnestly the duties, to the superintendence of which he devoted a large portion of his life, and in which he so often encouraged us to persevere, and see to it that the Association with which his name has been so long associated, suffer no detriment through our lack of faithfulness.

Newtonville, Mass.

E. A. WHISTON.

* THE DEVELOPMENT OF THE CHURCH.

IN the proportion in which a priest acts in opposition to what is just and fair, and to what is good and true, he puts off the holiness of the priestly office and represents the opposite. (A. C. 3670.)

In heaven they are not called priests, but preachers, because the priesthood of heaven is the celestial kingdom. (H. H. 226.)

Heaven and earth shall pass away but my words shall not pass away, signifies that the internals and externals of the former church should perish, but that the Word of the Lord should abide. (A. C. 4321.)

The writer deems it of the highest importance that we all possess a clear knowledge of the state of man before his fall, and also of the conditions which attended it; for these latter must be reversed before he can rise to the happy state from whence he declined. Indeed we are told that he is to rise to a loftier height, but as his fall was a gradual one, so also must be his rising again. When we picture to ourselves man when he was most fully a likeness of God, and moreover when we consider that what he then lacked has been furnished as means by which a loftier elevation may be reached, we have an ideal worthy the trend of every effort, though that ideal may only be attained in the far distant future. Nevertheless we may be able to judge from it of our own states, both individually and collectively; for these will be imaged in the correspondent stage of man's declension. And if it be that we confine ourselves individually to any condition of

order which was provided for man in his fall as an obstruction to further declension, it will mark the stage of arrested progress in ourselves, but which has to be passed over by mankind in general in the future development of the race.

In the Most Ancient Church there were no stated forms of civil or ecclesiastical government, nor are there any in the highest heavens now. These only came into existence for the sake of order and the protection of society, when mutual love was too weak to leave the individual in perfect freedom. The good of such divinely permitted institutions was indeed carried into heaven by those who died in the Lord, and whose works followed with them, and of course became there in greater perfection than on earth. But as their very existence implies constraint, the heavens formed therefrom were lower.

The Adamites also perceived the spiritual use or meaning of everything directly through its representative embodiment. The first outward symptom of the decline was obscurity in regard to what was internally presented, and greater notice being taken of the representative. At length perception of what was internally actuating natural phenomena was lost; but it had been divinely provided that it should be noted and committed to memory, or recorded. Then came formal representation in worship, beginning with representatives by means of which internal things could be excited. From this, representation increased, and that which was internal became more and more obscure, until at length external things could no longer excite internal worship, and the vanishing-point of the latter was finally reached in the existence of a mere representative of a church. Thus a formal representative priesthood and regality were instituted in place of those which had genuinely represented the Lord in earth's earlier days, and man's capacity for self-government from the Lord finally disappeared in his need of a priest, who would represent the Lord for him independently of any goodness and truth perceived in his teaching; and of a king, whose very office gave him the claim of ruling by divine right.

So far as purely external representation is concerned — even that which had reference to Himself — our Lord abolished all

at His coming ; merely substituting two as signs and memorials that man might rise above the Adamic state which only knew Him representatively by angelic means. Herein is our advantage over the Adamites. Whilst they indeed perceived the spiritual internals of natural phenomena, they had only an indirect representation of the Lord Himself, whilst we have had Him directly presented to us in Person. Still, as we know, He has suffered the principle of formal representation to remain until men could outgrow it by filling it more and more with internal life, until its worn-out garments could be laid aside for ever. For the principle of subordination in all governments should itself be subordinated to the principle of development as the result of man's acting as of himself from the Lord.

It becomes here evident that the maintenance of the conservation of the provisional, such as that of a representative priesthood, is a mark of arrested progress, — normal outgrowth from the provisional being the sign of orderly development. We might expect that the lowest or first stage of arrested development in the church would manifest itself by some taking illustrative remarks by Swedenborg, touching order in the church polity of his day, as being authoritative, rather than by taking internal principles of order and adapting them to varying conditions ; or of taking what he saw in the lower heavens — which could be more definitely described — for their ideal of church polity, rather than that of the informal celestial heavens, or of the Adamic church. Still there is an important use which they may better perform than others, and which will consist in the attention which will be given to the conservation of everything pertaining to the letter of Swedenborg's writings ; even as the rigidly literal, narrow-minded Jews in their looking upon themselves as forming the only true church in the world, were needed for the preservation of all the minutiae of the letter of the Word.

It is of course perfectly true that the Lord did not abolish formal representation as a principle, even as regards Himself, for we can and do make pictorial representatives of Him ;

but what He did abolish was the necessity of submission to representatives of Him, when we can go to Him directly in His Divine Human as Father and Friend through the impress upon the spirit of His appearance in human history. In the Jewish Church all kings and priests, whether good or bad, had a Divine representation; but in the Christian Church their good or evil representation depends altogether upon their internals of which we know nothing. We are, however, permitted to pass judgment upon the external conduct of any, and to say that every priest or king who in our judgment acts the part of a tyrant, is no longer a representative of the Lord to us, but of *one* who from "a pinnacle of the temple," and "high mountain" of civil government, desired to be fallen down before and worshipped.

The regal office is equally representative of the Lord as the priestly, and the same reasoning is applicable to both. As a consequence, Swedenborg remarked that a republic is more pleasing to the Lord than an absolute monarchy. The reason why both representative offices "continue even to the present day" is because Christians did not permit the internal to dissipate the external; for the true Christian Church is only now beginning. The Lord recedes in proportion as representatives of Him are approached and acknowledged, for representatives are sent where those who are represented do not go. A representative priesthood is virtually a non-acknowledgment of the Lord's direct presence, and a confession that there is no genuine priestliness. In heaven no one is representatively termed "priest," nor is a temple termed a "temple," because of the direct presence of the Lord there. It will be the same in the New Jerusalem when the will of the Lord is done upon earth as in heaven. John saw no representative temple there because the One of which a temple is a representation would be manifestly there Himself, and he saw all men as "kings and priests." Of course there is nothing wrong in our calling a place of worship a temple, or our ministry the priesthood, but the wrong lies in the endeavor to bring back and conserve the application to them of that representative character which we ought to eliminate from the terms.* It

should be ours to keep growing more royal by service to others in order that the love of rule may pass from desire; and of becoming more priestly by finding in all that we see incentives to internal worship in order that ceremonial representations may become hindrances rather than aids towards a higher and holier life.

In cases involving moral perception all arguments in favor of outgrowth from the provisional are useless in controversy. Mere logic can see no difference between the nudity of a satyr and that of an angel of the inmost heavens. A "permission" may be defended from above, or from below — for it may lead either way. If the defence be veiled so as not to "cause scandal," and then only to teach the rising above it, it is from heaven; if otherwise, by those who should teach and lead others to the good of life, it is from below, even if the very words of the permission be emphasized — for thereby moral development is hindered.

What a curse was that which the Fall entailed upon man, inasmuch as only by a miraculous Providence has the human race been preserved — hell itself from before the dawn of history endeavoring to destroy every newcomer into the world with the mould in which it was formed, and failing only because met in the dark hour of travail, by the angels who always behold the face of the Father in heaven, and who bring with them support and comfort and love. Since, however, the New Jerusalem began its descent from the heavens, a way has been cleared for the entrance again of "the fundamental love of all loves," with offspring desired and undreaded. The Divine right of rulers to deluge the earth with blood and with tears has been weakened; and priestly power with all its curses, inquisitorial tortures, and spiritual terrors has been broken. But, oh! that terrible road from Eden to Golgotha, where the represented One and His representatives met at last, face to face, prepared to abolish each other; and it seemed as if the triumphant chief-priests and rulers had succeeded in effacing the antitype from the world's view forever! And again, down the dark ages of earth till the last night of the universe, when wise and enlightened English laymen were

defending the last stronghold of charity (T. C. R. 812), or telling bishops that their claim of interior perception was naught but a sham and a falsehood (A. R. 675), and when the crucified One re-appeared, taking all power to Himself and bringing with Him an ever-brightening day whose dawn would witness the crown of the last king cast down at his feet, and the representative vestments of the last priest thrown aside to decay.

Philadelphia, Pa.

WM. DENOVAN.

THE EUROPEAN OUTLOOK.

MR. FROUDE asserts that there is no Science of History, and in the sense in which he uses the phrase, I think we must admit that there is not. The human spirit does not work by rule and law; its outward activities cannot be predicted, as can the eclipses of the sun and moon, the variations of day and night, and the ebb and flow of the tides. Under given conditions the mind, both of the individual and of the race or nation, is very likely to act in a certain way, which would seem the natural and rational one. But just what feeling, impulse, sentiment may accomplish, just what control over the will and the reason it may assume, can never be safely predicted.

It is therefore a delicate and a difficult matter to anticipate action in the political world. Fortunately it is not necessary to do so. At the same time it is well to be prepared for changes, small and great, which the near or the remote future may bring forth. To the statesman, indeed, such anticipation is quite necessary; to the general student of history it is always interesting. And certainly it is most interesting to glance today at the political chess-board of Europe, and see what lively movements of work and power, and knight and castle—to say nothing of kings and queens—are soon likely to occur. For that they will all continue *in statu quo* very much longer, is to say the least improbable.

And though such changes as may take place are largely a

matter of conjecture, they are by no means altogether so. The problem of anticipating them becomes much easier when we have noted carefully the factors both of change and of permanency, and five such factors may at once be named. They are race, geography, individuality, religion, and language. Let us briefly consider the force and influence of each.

As is well known, there are in Europe six branches of the great Aryan family; the Greek, the Italic, the Celtic, the Teutonic, the Slavic, and the Lithuanian. The last named, never important, and now dying out as a distinct type, may be ignored. Of the others it may be said — though the statement will need many qualifications — that their tendency has been to form each one separate nation, because of race instinct, unless the other factors prevented. The Greeks have in modern times formed one nation; in ancient times individuality prevented. The Romans made one nation out of Italy in ancient times, and somewhat the same thing has taken place in modern times, though there is still, and is likely to remain, for geographical reasons and to some extent those of individuality, an *Italia irredenta*. The Celts have been so sundered that they have formed several nations, Spain, France, Scotland in times past, and a possible Ireland in the future; while Belgium must be added to the list, though here individuality as much as geography would seem to be the underlying cause. The Teutons have also formed several nations, partly for reasons of geography, as in the case of England, Norway and Sweden, Denmark; partly for those of individuality, as in the case of the Dutch; partly for those of religion, for I think a careful study of the history of Germany since the Reformation, shows that Catholicism more than any thing else has kept Austria from becoming a part of the united German Fatherland. The Slavs again have been split up into a number of nations. Until the latter portion of the eighteenth century, individuality kept the Poles apart from the Russians, and so it would do even today but for the iron hand of force, that for more than a hundred years has lain so heavily on the Polish land. Along the Danube exist a good many more Slavic peoples, who, for various reasons,

but chiefly geographical ones, have never made a part of Russia. One of the interesting questions of European politics is, whether they are likely to become so. As to non-Aryan races in Europe, not much need be said just here. The Basques do not lose their individuality, but they can never be anything but a part of Spain. The Finns will hardly become a separate nation. The Hungarians aspire to be, and possibly may. The Turks will probably remain in Europe, but Turkey as a distinct nation seems gradually tumbling to pieces. The Vlachs of Roumania and Transylvania are growing, but will hardly form a great nation. We may then conclude our consideration of the race factor, by saying it tends on the whole to bring unity and to keep Europe for the Aryan family. If non-Aryan peoples appear on the scene, they play a secondary part.

The discussion of race has involved mention of individuality likewise. This factor does not call for extended treatment. It explains the continued existence of certain races which, if they had been made of soft material, would have become completely blended with surrounding peoples. The Hungarians have shown remarkable staying power in holding so firmly to their language, and to their longing for national independence. This staying quality may yet gain for them what they wish. And yet, strangely enough, the Hungarian is in this respect inferior to the non-Aryan Vlach, his neighbor. When marriage occurs between the two peoples, the Hungarian, be it man or woman, takes the tone of his married partner. But the Vlachs, perhaps because they have been too scattered, have failed to cherish the intensely strong national feeling that marks the Hungarian.

Geography accounts for such separate nations as Norway and Sweden, Denmark, and Switzerland. Rivers and mountains do not indeed make the formidable barriers they once did, but we can hardly believe the time will come when they can be ignored. They give permanency to those nations protected by them; while even strong nations that lack them, as Germany does on the east, are in danger from powerful and expanding races. We may bear in mind how defenceless were

the Goths against the Slavs and Huns, until they got south of the Danube.

Religion may stand in the way of unity, as in the case of Austria. There are already so many Catholics in the German Empire, that it would hardly be ready to receive the Austrian Germans, even if the Austrian Empire should fall to pieces. Religion may also preserve individuality and help to keep a small branch of some great race from merging with surrounding races. This is true of some of the minor Slavic races, which cling to the Greek Church while surrounded by Roman Catholics.

Of language it need only be said that it keeps alive a feeling of nationality or of individuality, and is an ever present reminder of a long historic past. The Welsh have been slow to adopt English speech. In Hungary there was recently a most serious disturbance because of the edict that military commands should all be given in German.

Now each of these factors is today operative in Europe, but are they so operative as to precipitate wars or to bring changes upon the map of Europe? In most countries certainly not. And in no country, perhaps, would they have the potency to do this of themselves. Geography in most cases would tend to keep things as they are rather than to change them. And where we see countries that have on one or several sides no natural barriers, like Germany, Holland, Greece, we see also that various forces may combine to prevent any shifting of borders. And so if we were to go over the countries one by one we should easily see that it is only a few that show symptoms of unrest and likelihood of serious change. Ireland is full of unrest. Religion, and individuality or national feeling, have combined to put her in a state of ceaseless agitation. What she really desires is not home-rule — that would never satisfy her. She desires national independence and probably she will get it. But England's grasp is too strong to be easily shaken off, and her day of deliverance is not near at hand. Greece is disturbed because her territories do not include, as she claims, large bodies of Hellenes north of her. But her claim is only partially true, and her strength is so

feeble that none of the factors named above is sufficient to produce an armed outbreak. Austria is such a strangely composite empire that she is never free from internal agitation. The Hungarians and the Czechs or Bohemians are particularly troublesome in their aspirations for separate national existence. Yet it seems hardly probable that these aspirations will of themselves lead to rebellion. On the other hand should Austria, from any further cause, become embarked in war, some of these turbulent peoples might strike for independence and strike hard. In Turkey the old oppression and misrule continues, and it is only weakness that prevents the abused races from rising. The worst scene of cruelty and misgovernment at present is Albania; and though the Albanians themselves are too weak to strike, the Servians and Montenegrins seem likely to do it for them unless restrained by the greater European powers.

But will war really break out here soon? Probably not. The Christians have been downtrodden for so many centuries that they submit or fly. They are too feeble to face their persecutors. In Roumania, Bulgaria, and Servia there is ceaseless intrigue and agitation, owing to the machinations and ambition of Russia. She would absorb them all, or at least bring them all under her so-called protection. But Austria would do very much the same, and at any rate would resist in every possible way the encroachments of Russia within their domains. And so these little states are but too much in the position of a bone, at either end of which a dog is pulling with all his strength. Yet it is hardly probable that they will of their own act bring on war. They may, any one of them, at almost any moment, become the pretext of war. But they recognize that they are in too great peril to allow of their resorting themselves to arms. The most violent measure any one of them is liable to take is that of resisting and possibly expelling Russian intriguers; and whether a determined and violent resistance to them would provoke Russia to open hostilities is doubtful. She would need a stronger excuse than this for plunging half of Europe into war.

None of the factors I have named seem likely to precipitate a great conflict anywhere in Europe. For causes sufficient to produce this result we must look to two which I prefer to consider apart from the others, because they spring from the lower passions of human nature, and are more likely to produce immediate disturbance. For two such causes there are which may, at any moment, bring on a general European war, and the fact that they exist is a sorry reflection on the present condition of the human race. These two additional factors are race hatred and national greed. France is eager for war with Germany because of the former motive, and Russia is ready for war with England, or with the Triple Alliance, because of the latter motive.

That France really desires to get back Alsace and Lorraine and to wipe out old scores with Germany, there is not a shadow of doubt. Her feelings do not soften as the years go by. And it must be admitted that her wrath and bitterness has much excuse. It means something more than the humiliation of defeat. It means a burning sense of indignation at the insolence and the brutality of Prussia, when she had France at her feet. Never did a nation have a nobler opportunity for the display of Christian magnanimity than Prussia had then. And the fact that Bismarck so missed of his opportunity warrants us in classing him with the stern and ruthless conquerors of old, rather than with the Christian statesmen of the nineteenth century. The exactment of a moderate indemnity and of no territory whatever, would have left France sore indeed, but not burning with thirst for revenge.

But the requirement of a billion dollars and of a slice of territory that had immense strategic importance, sent a thrill of indignation through the length and breadth of the land. And added to this came the brutal conduct of the troops left quartered on the country until the ransom money was paid.

Let any one read the account of the doings of these troops as given by Jules Simon in his history of the Government of M. Thiers, and then let him blame the French for their hatred of the German if he can. Those indignities must be wiped out in blood, unless Germany humiliates herself and gives back

Alsace and Lorraine. And that she will do that under the present emperor seems to the last degree improbable. There is only one thing that would force her to the step, and that is the collapse of the Triple Alliance. Whether or not this will collapse, no one can say. It depends in part upon whether Austria holds together, and that, as has already been indicated, is a delicate and a difficult problem. It is a part of that endless Eastern Question, and this question is one of the worst snarls that ever was formed in the political history of the world. We may surmise what will be its next phase; prophesy we cannot. At any moment some "untoward event," like the unpremeditated battle of Navarino, may bring on one of the most stupendous conflicts ever known. But the permanence of the Triple Alliance depends also upon the action of Italy. Her statesmen have thus far deemed the alliance necessary; but the people are very restless under the burden of taxation it puts upon them. And there are signs too that the views of the statesmen may change, and that Italy may find a more natural ally in Latin France than in non-Latin, Teutonic nations.

But can France afford to go to war? We naturally ask this question when we note that her debt is the largest borne by any nation in the world today. Its total is nearly seven billion dollars, and the consequent taxation is becoming oppressive, and the annual expenditure exceeds the income. This latter fact is the most serious one with which France has to deal today. Her wealth is enormous, something over forty billion dollars, and her annual income is above five billion. So she possesses something like five times as much as she owes, and makes every year nearly ten times the amount of her public expenditure. This is, looked at from one point of view, a state, not merely of entire solvency, but of great prosperity.

But national finances are not altogether like those of the individual. The problem of adapting income to expenditure is an extremely delicate and difficult one. It means that nearly forty million people have to be consulted, and it means that if self-denial is to be practised, you have got to resort to

the doctrine of averages. That is, you have not got to consider what self-denying people are willing to do without; you have got to consider what the average man and woman is willing to do without. We are living in an era of comfort and of luxury. Our wants have broadened and multiplied.

It is hardly probable then that the French hatred of the German, strong as it is, would support a war that brought a terrible burden of taxation and of self-denial on the poorer classes of citizens. And that the wealthy would keep the war alive by voluntary contributions is greatly to be doubted. The practical and mercenary spirit of our age would pronounce such a thing quixotic. Moreover we have to note that France is meeting her difficult financial problem in the most dangerous and the most cowardly way, namely, by adding largely to the indebtedness nearly every year. And if she is not ready to raise the amount of her annual expenditure in time of peace, what would she do in time of war, when that expenditure is largely increased and perhaps doubled? Still, in spite of the gravity of her financial situation, there is no doubt that she would plunge into war tomorrow if she felt herself strong enough to do so. But she is not. The Triple Alliance is stronger than France and Russia combined. No one knows this better than these two powers last named; and it seems to be in that fact chiefly that the security of Europe now lies. At the same time may be mentioned the additional security given by the costliness and the terrible deadliness of modern warfare.

A nation may well hesitate before plunging into a conflict which in all probability will mean the loss of billions of dollars and hundreds of thousands of lives. It is true that the deadliness of conflicts has not increased proportionally with the deadliness of the implements of warfare. As the engineering of destruction grows more terrific, the generals are more wary in exposing their battalions to danger. But just at present there is an uneasy feeling about warfare among the great powers, because the discoveries of science are making necessary such radical changes in military operations. Smokeless powder will probably be used in the next great war;

dynamite may possibly be. And so fearful might be the consequences of unwary strategy, that engaging armies would face each other very much like two fencers, each of whom was aware that the other possessed some new thrust or mode of attack that might easily prove fatal to himself.

Russia is the most dangerous country in the world today. In a previous paper I stated that the rivalry of the Saxon and the Slav need not be other than friendly; and so far as the people of these two great races are concerned, I think this is perfectly true. But the Russian government does not represent the Russian people, and of its scheming and aggressive character there can be no doubt. The Russian diplomatists have many lesser projects of territorial acquisition in view, and one great one, namely, the possession of Constantinople. It is to secure this city — the strongest position in the world, it has been called — that they are pushing rapidly on through Central Asia, and preparing to strike England in India.

There seems to be no pretence that India itself is really wanted. Russia would simply force England to concentrate her energies there, and would then make a vigorous push for Constantinople. Consequently her agents are intriguing at every important strategic post in the neighborhood, near or remote, of the Indian boundary; and new lines of advance are constantly being tried.

It would be easy to fill pages with the stories of Russian machinations in Asia, and in the states about the Danube; but I forbear. Enough is really said when the attitude of Russia is pronounced menacing in the extreme. The character of her diplomacy has long been fixed. Prince Czar-toryski, the Polish patriot and statesman, declares in his memoirs that ever since the time of Peter the Great that policy has been one of boundless acquisition and expansion. And so we may well wish the Nihilists success in all the nobler and larger ends they have in view. Their murders and their cruelties we can only condemn. Their task of educating the Russian peasantry, and thus eventually overthrowing the despotic Russian government, is one of the noblest that is now being undertaken, and one of the most important for the

peace and the stability of Europe. When it is accomplished, Russia may devote herself to internal reform. Until it is accomplished, she, more than any country in Europe — more even I think than France — will be the source of that threatening war-cloud, which is already far bigger than a man's hand.

Such, briefly considered, is the European outlook. The situation is most complicated, and he must be a bold prophet who is willing to predict the next great disturbance, and the next great change of boundaries. So difficult and so complicated indeed is the situation, that I shall perhaps be pardoned if I briefly present the conclusions I have been endeavoring to reach. They are as follows :

1. Owing to various factors there has been through the past centuries a gradual growth toward permanency and stability in the case of many European states. We may safely believe that Greece, Italy, Spain, France, England, Norway and Sweden, Russia, Germany, Denmark, Holland, Belgium, and Switzerland will continue to exist as separate and independent states. Each of these countries has for one reason or another become a nation.

2. For reasons chiefly geographical none of these countries excepting Germany and Russia, are likely to undergo material change of boundary ; though France may ultimately get back Alsace and Lorraine, and England may lose Ireland.

3. The artificial character of the Austrian Empire, and the fact that Roumania, Bulgaria, and Servia lie in the way of Russia's advance to Constantinople, and are powerless to oppose her, make very great changes probable along the whole course of the Danube. What they will be and how soon they will come, it is foolish to predict.

4. Turkey in particular is quite sure to disappear as a separate state from the face of Europe. Non-Aryan states have not easily succeeded in establishing themselves in Europe, and the Turk has so systematically outraged all European notions of order and good government, that the day of his downfall cannot be very far away. But for England it would probably have come before now.

5. France is only deterred from bringing on a European

war by prudential reasons. But those reasons are so strong that there is no immediate likelihood of her breaking the peace.

6. Russian aggression, race hatred between Russia and Germany, and the unprotected character of Germany's eastern frontier, all combine to make a deadly struggle between these two great powers possible. Moreover, if it comes it would probably have to be on the part of Germany a war for existence. But though her danger is real, it must not be forgotten that from the very dawn of European history the great Germanic people has maintained itself in its present home, and its power of resistance would seem to be almost too vast to be overcome.

And in conclusion let me say that it seems to me nothing but mawkish sentimentality to look upon war as a relic of barbarism. It is awful and barbarous enough, but where are the signs that it belongs rather to barbaric than to civilized life? Man has not only carried it with him into his civilized state, but he has spent upon it the treasures of his hand and the energies of his mind, and perfected it into a science. The love of battle is still strong in him, and he has not yet outgrown the lust of conquest. In the future he will quite surely settle many disputes by arbitration that would once have been settled by blood and iron; but ever and anon wars and rumors of wars will arise, the plains of conflict will echo with the thunder of the captains and the shouting, and the engines of destruction will reap their awful harvest of death.

Weston, Mass.

E. H. SEARS.

THE Faith of the New Heaven and the New Church, in one universal idea, is this: That the Lord from eternity, who is Jehovah, came into the world, that He might subjugate the hells, and glorify His Human; and that without this no mortal could be saved; and that they are saved who believe in Him. . . . To believe in Him is to have confidence that He saves: and because no one can have confidence but he who lives well, therefore this also is meant by believing in Him. (A. R. 67.)

A PRAYER FOR BLESSINGS.

SAVE, save me from myself, oh God,
In Thy mercy tender,
Until I learn to yield to Thee,
Love's entire surrender.

Make me to mourn my stubborn pride,
Selfish and unholy,
Till comforted I find in Thee
Motives sweet and lowly.

Then shall I meekly learn to loathe
Ev'ry thought of merit,
And in each worldly call of life
Strength from Thee inherit.

And I shall crave Thy righteousness
From inmost depths distilled,
Until my hungry, thirsty soul
Is satisfied and filled.

Oh, make me merciful to all,
Nor dare their claims to spurn,
That when I need forbearing love,
Thy mercy may return.

Uplift the motives of my heart,
Till single, clear and pure,
I learn to see Thee as Thou art,
And dwell in Thee secure.

Then shall I seek with soothing words
To make contentions cease,
And as a child of God impart
The gentle sphere of Peace.

Ah, when I thus shall walk with Thee,
Directed by Thy voice,
Tho' persecutions rend me sore,
My spirit shall rejoice.

CAROLINE E. BURDETT TAYLOR.

WHY DOES THE LORD PERMIT EVIL?

II.

SCIENCE speaks of a condition called inertia, and means by that word a state in which any object or substance is unable to stop itself when once started, or start itself when once at rest. Inertia is not the absence of motion, but the passive condition which involves the inability to change the state in which a thing is for the time being found. Inertia is neither a force nor a substance, but a condition. It holds in the material trinity the same place that the Holy Spirit holds in the Divine trinity. For as in things Divine there is the inmost Divine or the Father, and the Divine Human or the Son, and the Divine Proceeding or the Holy Spirit — and, as in things spiritual there is the spiritual mind and the natural mind and the power proceeding from these two — so in things material there is force and substance and condition, or inertia.

It is scarcely necessary to illustrate inertia. A stone lying perfectly at rest for hundreds of years, or rocking upon one point for hundreds of years, is an illustration of inertia. The air, pressing steadily and persistently upon the body from all sides, fifteen pounds to the square inch, is another illustration. And an endless number more might be found. But we go on.

It will be very evident that in all our relations to things physical, the persistence of the law of inertia is the fundamental source of the use of things to us. The fact that a stone will not walk off or roll away of its own accord, is of enormous value to man, though men may not always stop to think about it. If an engineer could not depend upon the stone of which he built the piers of a bridge, and rely upon their remaining where he puts them, it would be a source of much annoyance. Think of the pier of a bridge walking off over night to see the sights of the city, or of the centre pier deciding to take a bath when the bridge is finished.

The use performed by a large number of substances in the physical world depends altogether upon their inertia, or upon

their inability to change their condition. We need them to fill the places in which they are put. We need them to fill their places, and they would be a source of great irritation and annoyance if they were under any other law than that of inertia.

What is true of things physical is again true of things spiritual. In the great economy of the mental world, and in the series of the laws governing it, we find a similar law. It is neither force nor substance, but simply the thought of negative use, and we find the contemplation of it important in intelligently solving the problem of the permission of evil. In careful examination of the mental faculties, we find several whose entire usefulness in the economy of spiritual things is their inertia and inability to change their own condition. Chief among them is the external memory. It is a spiritual-natural structure of wonderful delicacy and fineness of fibre; a remarkable treasure-chamber which preserves for us with the most painstaking exactness every image, every impression, every thought, that has come to us in any way, shape, or form; a plastic thing, yet more lasting and more tense in its retention of impressions than the most carefully mixed of gypsum compounds; a substantial entity that can be quickly poured into any mould, from the contemplation of a landscape to the pronunciation of a Russian name, and, despite the quickness of the transition from one thing to another, holds every impression firmly imbedded in its substance to all eternity. Here we have one of the faculties of the mind which in every way is prepared to serve a negative use — that is, to serve a use by reason of its inertia — but which can also be made to serve positive uses, in such cases where recitation by heart is called for, but can do so only at the expense of another faculty. Its main structural use is that of inertia only; it is intended simply as the passive tablet of wax upon which facts are recorded and inscribed; it is intended only for the holding of facts and fancies, very much as a book-shelf holds books, or a cushion holds pins. And it serves its use, not by any activity, but by its absolute passivity — by standing still and waiting as the Holy Book says. There are a number of

other faculties which serve a similar use by simply remaining utterly and absolutely passive, among them the rational faculty in every degree of the mind, and the sensual man in general.

We have thus found that many faculties serve their use by simply being quiet and waiting, or passively resisting any influx which may be exerted upon them. The question now arises, What use do they serve? As a general thing there rests upon these passive agents some higher faculty, the importance of which far surpasses the faculty itself, and the welfare of which depends altogether upon the passivity of the lower organ. Thus, in the case of the external memory, the ability to think depends altogether upon the passivity of it and upon its inability to change its own condition. It will furnish us with the same letters, numbers, faces, or pictures for years and years, and do it so steadily and faithfully that we do not notice its faithful service at all, until old age begins to lull the power to use the memory into the preparatory death sleep. It retains for us the shapes and forms of several hundred written and printed characters, the faces of several hundred friends, the titles of several hundred books, the three or four thousand words which we use in common conversation with a most remarkable pertinacity, and it can be readily seen that without memory, the faculty of the expression of thought would soon vanish. Thus the passive state of a lower faculty makes the activity of a higher one possible.

When we pack something breakable in a box, we line the box and fill the spaces left open by the contour of the object with waste paper, or with "excelsior," on the same principle. We place the less valuable material about the more valuable to serve as a protection. The conclusion is, therefore, an allowable one, that in many instances, if not in all, the lower or passive faculty serves to the higher or active faculty not only in the way of a base, but also as a continent and protection, very much as Swedenborg speaks of the letter of the Word.

As we extend the definition into the larger domains of life, we find that the larger portion of the evils we find

in life consist of unrealized plans and in failures to reach the appointed goal. They consist in the fact that man, in some calculation of his, has omitted the all-important factor of spiritual inertia. He has made allowance for several things, no doubt, but has failed to realize the importance of this one. He has failed to realize that, in the upbuilding of character, the Divine Artificer requires certain substances which are in themselves passive, and certain states in which an entire region of the mind must needs be passive. In other words, he has neglected to allow for the sleep of the soul, and for the time of rest for the spirit. For as the body must have its passive states, in which the lower faculties are dormant, in order that a rehabilitation of the waste of material and the recovery of strength and of normal conditions may go on, so the soul must needs pass through its states of rest, when the lower faculties are numbed into stupor either by the sameness of natural things, or by any one of the many forms of the deprivation of opportunity. How frequently we hear men speak of what they would do, if only they had such and such opportunities for doing it. And how frequently do we realize that the deprivation of opportunities is the greatest blessing that can be conferred upon the men at the time.

Whatever other laws of compensation there may be in the universe of created things, this one is certain to be found, namely, that there are positive and that there are negative uses, and that the latter are as important to the welfare of the body as the former.

To illustrate the idea of a negative use in reference to the individual, we may cite such instances in an active life which are looked upon as seasons of interruption. There are times when a busy man is taken right out of the midst of a most pressing time of business and laid by, for a time, by a spell of disease, sometimes dangerous, at other times only vexatious. Admitting all the natural factors productive of the disease, is it not barely possible that, under Providence, this little spell of involuntary rest is to the higher faculties of the soul what sleep is to the body? And is not this law applicable to an endless array of those unfortunate happenings

which men so constantly and so unanimously deplore as visitations of Providence and as evils, in mild or severe forms as the case may be? It seems almost as though the deduction were a permissible one, that states of negative use are permitted by the Lord for the furtherance of some higher development, impossible without the numbing of the lower faculties. It may be barely possible that the eternal round of sameness that characterizes a great number of lives is really only the less valuable packing and wrapping of souls and faculties that are being beautifully moulded into eternity by the gentle hands of the Divine Being.

The same as to society in general. There are so many empty lives. There are so many lives filled with the constant repetitions of routine work — brimming with the foam of empty, social forms, and having a sediment of the dregs of ill-concealed dissatisfaction. As in the individual there must be states of passivity, so that the higher faculty may be active, may there not also be aggregate states of passivity, for the development of some higher aggregate activity? Does not the fact of a unanimous action on the part of any one portion of the race lead to a certain degree of unanimous rest on the part of another portion of the race? What if the secluded life and the passive Bible-copying of the anachorite and the monk could be proven to be but the alternate state of rest to the intense activity of the Crusades? What if the puerile bigotry of the witch-burning time could be shown to be but an alternate for the growing liberalism of today? All these explanations lie within the domain of the possible. Nor is that of the New Church excluded, in which the aggregate life of the race is to the aggregate life of the spirit as a basis and a fulcrum is to the pyramid or lever that rests upon them. Take a larger view of things, and it will be found that many of the disappointments of earth, many of the failures of life on earth, are but the inert bases of intense activity in the spiritual world — that our passivity here, our quiet and negative use on earth, serves as a basis and a continent for much that is beautiful and important in the future life, and that we are at work upon the same deadness of foundation, upon which

meanwhile angels are erecting beautiful works of architectural skill. It would be a pleasant thought to include this one in our system of philosophy, and to settle it firmly upon such statements of our teacher as those made in A. C. 5976 to 5992.

Thus far we have endeavored to trace three factors, which should by all means enter into the consideration of the subject of the permission of evil on the part of the Lord. There is in this particular line of thought, which, as the reader remembers, does not pretend to answer the question at all, but simply to give indications of the direction in which thought should be turned in the contemplation of it, one further idea that must needs be detailed. We have based the first portion of this article upon the production of right angles in geometry; the second upon the production of unforeseen triangles between three circles; the third upon the law of inertia as shown in physics. May we be permitted to return to our first point in the end? Return to geometry—it is really an odd science, when you come to think of it. The queerest part about it is the fact that it is an abstract science. There are such statements possible as these, namely, that an angle is the point where two lines meet, but the two lines as they would appear upon the paper are not the angle. They only serve to show it. The angle is there before the lines are drawn. The angle itself is an abstract entity, and among its peculiarities is this—that it will remain the same whether the lines drawn about it be one hundredth of an inch in length, or whether they be several miles in length.

Upon this thought it is that this fourth part of the article is to be based. But how go about it? How show so self-evident a thing, and apply it to the actualities of life. In the first place, not every one will be ready to admit that the angle does not grow with the lines. Take a piece of paper and draw two lines on it—short lines—in such a way that they will meet at any given angle, say at angle of forty-five degrees—that is, about in the position of the north star, with the horizon as a base. Look at it closely, then draw your lines as far as the paper will permit. The eye will be de-

ceived. It will seem as though the angle had been made larger. But this will be an appearance. Draw those lines as far as you please, the angle will remain an angle of forty-five degrees; it will not grow larger, it will not grow smaller.

Now transfer the matter to the various realms of life. Take the business man who gained in his trade, in one certain year, four hundred dollars; let it be supposed that in the next year he gains eight hundred dollars. What has he done? He has drawn the lines longer, but the angle remains the same. He has increased his business, but his motive in his business has remained the same. There has been no spiritual change necessarily. If there has been, it depended probably not at all upon the increase of his business. Now take the Church. She begins work in a certain town with a membership of fifteen. At the end of four years she has increased that membership to seventy-five. Good. What has she done? Has she grown any? She has grown externally. She has drawn the lines about the angle longer, but whether she has changed the angle or not, that is a different question. If she started with her handful of fifteen as a bigoted church, she has probably remained a bigoted church at seventy-five. If she started at fifteen as a false church, she is just as false at seventy-five as she was to begin with — the increase of the external does not of necessity increase the internal. Nay, in some instances, the law is wonderfully true which John expresses in his words concerning the Lamb of God: "He must increase, but I must decrease."

It is this principle that we should like to see applied to the consideration of the question of the permission of evil. The eye is so apt to be deceived by the size of the lines and take that size to be the size of the angle. The eye is so ready to be deceived by the numerical value of any factor, that it is ready to lose sight of its qualitative value, just as children are apt to be deceived by the size of coins. Give into their hands the first silver dollar they have ever seen, together with the first ten-dollar gold-piece, and if the color does not catch their eye, they will decide in favor of the larger coin for the greater value. They will be deceived as people are deceived who declare the power of an evil to be and to consist in its

size ; forgetting that the Divine standard for that evil may be a very different one from that which can be reached by mere surface examination. Hence we should favor the consideration of an evil only in its qualitative sense—never in its quantitative sense. In this sense the disease which attacks one single individual in a community is as important or as unimportant a factor in the hands of Providence as the same disease when it is pouring a stream of spirits into the future world in the shape of an epidemic. Though the lines are enormously enlarged, the angle remains the same.

Now take up a line of thought that is deducible from this, and it will be found that there are present in the earth-life a number of unconnected factors, good, bad, and indifferent, which engross the attention of the individual very deeply. They range themselves about his soul as the leaves range themselves about a tree, and he is therefore impressed with their importance, because they overwhelm him with their numerical value. These sets of factors we divide into two distinct groups—the one, the voluntary actions of man, and the other, the involuntary actions of man. The one, the chance happenings in life—the other, the premeditated actions of man. In the former, we see no connection—in the latter, we do. For instance, we find that the objects wherewith man voluntarily and therefore consciously surrounds himself—that is, his houses, his cities, his railroads, his bridges—although composed of numerous parts, are all built with the one point of life in view, namely, the execution of those plans which arise in the mind of man. We are able, therefore, to see in an aggregation of houses, of streets, of bridges, one coördinating factor, namely, the determination or free will of man, and we are furthermore able readily to group any number of these factors about that determination. We are also able to see that the matter of number, of size, of magnitude, does not enter into the consideration very materially. The insatiate spirit of man stops nowhere in the enlargement of his puposes ; when it has finished a long railroad, it builds a longer one ; when it has built a high bridge, it builds a higher one ; when it has completed a swift steamer, it constructs a swifter one ; when it has managed to find a

gun that will carry five miles, its next point of attainment will be one that will carry six. Size, length, magnitude are facts that do not alter the underlying principle. In the same way, we are able to group the actions of men about their life centre. It is an easy matter to group the ragged garments of the miser, his empty stove, the bed to which he goes at night in order to save fuel and light, the peculiar motion of the left arm, the strange working of the jaw, and the odd light in the eyes, all about the centre of his miser's life. And thus in every case where the character is known. In the voluntary actions of man, we are therefore able to see and to understand the underlying principle, as far as our eye will reach. We are also aware that the frequency of repetition of any one act or series of acts will never develop any other factor in life, than the one about which it groups itself in the first place, as the angle is not changed by the changing length of the line.

But in the chance happenings of the earth life, in the strange anomalies, where the men are surrounded with the galling disappointments, the persistent failures, the inconsistent permissions of evil on the part of Divine Providence, in these the eye does not readily see the connection. We are not as able to group them about their appropriate centre. We see them only as stray things — as things that happen when we do not expect them; as things that always occur just when you do not want them to — and we are apt to consider a frequent repetition of the same series of chance happenings as an inconvenience, as a source of vexation, of irritation. But there is a thought in this that deserves attention. The reason for our inability to see fundamental truth, that all chance happenings are under the law, just as all our premeditated actions are under the law, lies in the fact that it requires more study, more research, to see the former, than to realize the latter. It is evident, however, that the more this subject is made a matter of study and investigation it will be found to yield a set of laws, just as true and just as powerful as those which we are able to trace in the premeditated actions of men. The difference is only that the subject is larger.

Now take a series of chance happenings. The train missed

in the morning ; the stranger who asks you the way to somewhere, which way you do not know ; the face you see on your way down town, and you puzzle half the day, where you have seen that face before ; the persistent advertisement on the road, that drums and drones its one word into the brain ; the ill-timed legend, which tells you "Keep off the Grass," as you crunch your way through the snow of one of the public parks in the heart of winter ; the confused roar of one street and the sudden silence of the other, as you turn out of the business centre into the quiet domains of private life ; all these and an endless array of others go to make up the background of millions of lives. An odd jumble of things, that are as unconnected as anything can possibly be. But stop. That is only the first impression. Take a handful of any of the mineral substances of the earth. The first impression will be that there is a confused mass of matter, but put the substance under the lens, and it will show a wonderful coördination of crystals under the law. In the same way, take the leaves on a tree and they seem to grow as they please, but study them according to the recently-discovered science of Phyllotaxis, which is admitted by its originator to have been derived from Swedenborg, and you will find that God makes the leaves on the tree grow by the same law and under the same coördination in which He places the planets into their courses. And so in all things. There is a possibility of seeing in the chance happenings of life the same order, only greatly enlarged, which we perceive in the premeditated actions of men. And that law it is that we call Divine Providence, one of whose phases is the permission of evil.

In the consideration of the question of the permission of evil on the part of God, it is necessary also to make room for the thought that as the premeditated actions of man are under the control of his own will, so are the chance happenings of life under the control of the Divine will, and that the frequency of occurrence, either of the good, or of the indifferent, or of the bad, does not in the least alter the underlying principle.

Vineland, N. J.

ADOLPH ROEDER.

OPEN LETTERS.

THE ACADEMIC DOGMA.

Editor of the New-Jerusalem Magazine: —

As the Academy has virtually announced that its right to exist depends upon the truth of the tenet that the Lord and the seamless, doctrinal vesture in which He appears are consubstantial, I asked a minister who is an ex-Academician if this had always been looked upon by its members as its "corner-stone"? He replied, "No," and stated that the styling of it such was to him something new. The dogma, therefore, that Swedenborg's understanding received the Divine Human in all its infinitude, enabling him to construct a correspondent equivalent of the letter of the Word, has now only, when the hour has been thought ripe for separation, been declared to be that according to which the Societies guided by the Academy will stand or fall.

Philadelphia, Pa.

WM. DENOVAN.

FAITH ALONE.

Editor of the New-Jerusalem Magazine: —

MANY Christians at this day, who even have no knowledge of the doctrines of the New Church, see clearly that the theories of Faith Alone and the Vicarious Atonement had their origin in the desires of the people, at least more than in the Word of God. But confirmation of these theories or doctrines has been so long sought in the Scriptures, and what therein seemed to be capable of being construed into such confirmation so constantly impressed upon the minds of the people — and selfish human nature eagerly accepts them — that even the most faithful still find trouble to rid themselves from the influence of such teaching and the impression thereby made upon them.

The New Church teaches that religion is not of mere faith or belief, but of the life, and that its life is to do good. It also teaches that a person's love is his life, so that the life of religion is not the mere act, but the love of doing good. No Vicarious Atonement, if it even could remove the penalty from sin, can give

this love ; and since it is through this love alone that a person can be saved from wilful sinning, the theory of salvation by Vicarious Atonement must fall, and that of Faith Alone. This Faith-Alone doctrine claims that salvation had to be bought ; and since saving merit cannot be ascribed to human works, it rests upon the doctrine of a Vicarious Atonement, which it claims has rendered satisfaction for sin ; and faith in this atonement is claimed to be saving faith. And thus it ascribes merit to this faith in the same way as it ascribes it to the Vicarious Atonement. Its essential teaching is therefore merited salvation — a vicarious compensation for the sins of the people, and the ascription of its merits to them for believing in it.

There is perhaps nothing that the people find it so difficult to escape from as from the idea of merit. Though the New Church is furnished with “precept upon precept, and line upon line” to prove the most reasonable of all doctrines, that in order to love God with all the heart, mind, and soul, evil must be shunned and avoided as sin against God, and not merely because it hurts, or bars heaven against us ; there is apt to be very prominently present with every person more or less anxiety to escape hell and obtain heaven through courting the favor of God. The danger, therefore, is that we have less desire to be delivered from our sins than to escape the proper result of sin. This desire comes not from looking to the Lord who is our salvation, but from self, from which comes also the idea of merit and the claim for compensation. The selfish thought of merit, or that we have some good of our own for which God favors us, is the very evil root that developed the theories of Faith Alone and a Vicarious Atonement. It is the same forbidden fruit which Eve ate and gave to her husband — the love of being wise of ourselves. It wants a God that serves us, and gives rewards even for doing our own pleasures, and especially for what we regard as services and sacrifices. Even in our prayers is apt to lurk a feeling as if God were to be moved to pity thereby. That “little-child” love which flees to God for safety instead of asking Him to come and save us, is so preciously pure that probably no one in mortal flesh can receive it altogether unalloyed. But we can learn to love it, and therefore seek after it, till self and sin become exceedingly loathsome to us. It is indeed only in the feeling and presence of evil that we can learn to hate sin, and to see its exceeding sinfulness.

Mount Joy, Pa.

J. R. HOFFER.

DOCTRINAL STUDIES.

THIS BOOK IS THE LORD'S ADVENT.

IN our issue of August, 1877, some account of the small manuscript "Ecclesiastical History of the New Church" was given. It had appeared in Vol. VIII., page 1 of the photolithographic edition. The manuscript begins:

A new ecclesiastical history must be written, because now is the Advent of the Lord which was predicted in **MATT. xxiv.**

Later in the manuscript we read:

The books which were written by the Lord through me from the beginning to the present day must be enumerated. On the books was written, "The Advent of the Lord," on all in the spiritual world. By command I wrote the same on two copies in Holland.

These words were penned by Swedenborg in 1771. About a hundred years afterwards there came to light one of these copies on the cover of which is written:

Hic liber est Adventus Domini. Scriptum ex mandato. 2513, 4535, 6395, 8427. A. R. 626.

The book is the Brief Exposition, which was a forerunner to the "True Christian Religion." The passages referred to are to be found in the "Arcana," except the fifth which is in the "Apocalypse Revealed."

In our issue for February, 1891, Mr. Benjamin Worcester gave attention to the passages referred to. In the *Morning Light* for March 14, 1891, Dr. R. L. Tafel had a valuable study of the same subject, and brought out the following passages as affording definitions of the term "Adventus Domini":

It has pleased the Lord now to reveal many arcana of heaven, especially the internal or spiritual sense of the Word which has hitherto been entirely unknown; and with this sense the Lord has taught the genuine truths of doctrine. This revelation is under-

stood by "the Lord's Advent" in MATT. xxiv. 3, 30, 37. (A. E. 641.)

By these words it is signified that the spiritual sense of the Word has been revealed by the Lord, and that thereby an interior understanding of the Word has been discovered, which is the Lord's Advent. (A. R. 820.)

By the twenty-ninth and thirty-first verses in MATT. xxiv. is understood that at the end of the church, when there is no longer any love and faith thence, the Lord would open the Word as to its internal sense, and reveal the arcana of heaven. The arcana of heaven which will be revealed in what follows, treat of heaven and hell, and, at the same time, of man's life after death. (H. H. 1.)

On these passages Dr. Tafel made the wise remark :

This, then is the testimony which the writings bear concerning themselves ; namely, that they are "a Revelation of Divine Truth at the end of the Church." This revelation is drawn out of the Divine Word, and its object is to impart to us an interior understanding of the Divine Word. Wherefore, the writings must not be separated from the Word ; for apart from the Word the truths contained in the Writings are powerless ; but when they are based in the mind on the letter of the Word, they obtain invincible power. And, on the other hand, the letter of the Word without doctrine cannot be understood. "For, "unless a man has doctrine for a lamp, he is carried away into errors, wherever indeed the obscurity of his intellect, and the delight of his will may lead and draw him. But the doctrine which is to serve him as a lamp is that which is taught by the internal sense. (A. C. 10,400.)

There is an irrational way of understanding, or rather misunderstanding, the words of this inscription upon the book and passages to that effect in the doctrines, and this way is to confound the truth as spiritual truth with the Lord in such a way as to lose sight of Him as the visible God, our Saviour. The rational interpretation is that given by Dr. Tafel, namely, that the spiritual meaning of Scripture given in the doctrines is the fulfilment of prophecy, that the books are a revelation of Divine truth at the end of the church.

THE BOUND IN ISAIAH LXI. I.

OUR authorized version of Is. lxi. 1, reads in the closing lines :

To proclaim liberty to the captives and the opening of the prison to them that are bound.

The words "of the prison" are here supplied by the translators. The revisers propose as an alternative to supply the words "of the eyes." It is known that when our Lord, in the synagogue at Nazareth, quoted this Scripture, He used the words :

To preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised.

This applies the idea of the bound to those who are bound in sight, that is, blind. It was not uncommon to make captives blind, as is told of Samson when taken by the Philistines, and of king Zedekiah when taken by the Babylonians.

Contemplating this double rendering of the original language, of the bound or of the blind, we note as a most interesting fact that Swedenborg, when quoting this passage, uses words which express as fully as possible the ideas, both of bondage and of blindness. He says :

Ad prædicandum captivis libertatem, vinctis, oculis capto (A. C. 5037, 6854; A. E. 612, 684, 811; A. R. 591).

This language looks a little strange and is not so easy to translate as that which he uses in one place (A. C. 2906), where he gives the words — *vinctis apertionem omnimodam* — which may be rendered "opening of every kind to the blind."

The Hebrew does not say this, and this word meaning "of every kind" is only a commentary and not a translation. It could not have been written in the thought of a translation, but only as a general word to cover every shade of meaning. The only interpretation there given is that the passage treats of the Lord's coming.

In the margin of his Bible we find that he wrote against *oculis capto* the words *apertionem carceris*, evidently indicat-

ing that the rendering like that in our version was in his mind.

His interpretation in A. E. 811, is :

By the poor to whom Jehovah anointed Him to preach the gospel, are signified those who are in few truths and yet desire them to sustain their souls thereby. By the broken in heart are signified those who are hence in grief ; by the captives to whom He would proclaim liberty those who are separated from truths and so from goods, to whom truths were to be opened, and who would be thereby imbued with goods ; by the bound and the captive as to the eyes those to whom it is denied to see truths. By these are meant the gentiles, who afterward received truths from the Lord.

It will be seen that this understanding of the passage closes the gap which exists between the ordinary rendering of Isaiah lxi. 1, and the quotation of it in Luke iv. 18, shows us why the Lord used two clauses in quoting the single prophecy, and suggests to us all that a text may sometimes be quoted in the doctrines in a new and peculiar form, when that arises simply and directly from an accurate perception of the true and deep meaning.

CONVERTED GENTILES.

IN A. C. 9198, we find mention of "converted nations out of the church," which may raise a question to their being converted, if still out of the church. The whole sentence reads :

"That no prophet is accepted in his own country" means that the Lord and the Divine Truth which is from Him are less received and loved within the church than outside of it. He spake to the Jews with whom the church then was ; it is known that He was less received there than by the gentiles, who were outside of the church. So is it today in the church which is called Christian from Him ; in this the Lord is indeed received in doctrine, yet by few with acknowledgment of the heart, and by still fewer with affection of the heart. He is otherwise received by the gentiles converted outside of the church, they worship and adore Him as their only God, and they say with the lips and think in their heart that they acknowledge Him as God because He appeared in the

human form (n. 5256). It is the opposite within the church; there, because He was born man, He is scarcely acknowledged as God in the heart; they make His human like their own, although they know that His father was Jehovah, and not a man. Hence appears what is meant in the internal sense by no prophet being accepted in his own country.

Comparing this with many other passages, some of them very definitely describing the feelings of the gentiles and their childlike readiness to receive Christian truth, we see that "converted" means evangelized, and that the somewhat tautological expression "gentiles out of the church" is used because of the comparison of these with those born in the church. The reference, n. 5256, shows this by speaking of those "who were gentiles, and were converted to Christianity."

THE conflict in which Christians are engaged, and in preparation for which they must "put on the whole armor of God," is much more than merely the natural opposition of reason to passion, and of human reason against the follies of the heart. It is a contest whose seat is in the spirit-world, and must there be fought out in opposition to the hosts of the wicked one, already firmly entrenched in the unrenewed heart, and also fortified in the fashions of the ungodly world. And respecting this conflict and its outcome we are instructed by another apostle that "This is the victory that overcometh the world, even our faith." When the pilgrim on his journey, heavenward, came into the dark valley, and seemed to be passing the very mouth of hell, with its belching flames, we are told: "He was forced to put up his sword, and to betake to another weapon, called All-prayer"; and so he cried, "O Lord, I beseech Thee, deliver my soul!" The boldest soldiers of Christ are brought at last to realize that their sufficiency is only in God, and that all-prevailing prayer is their final and all-sufficient resource. — *Daniel Curry, D. D.*

BOOK NOTICES.

BUBASTIS. By EDOUARD NAVILLE. London: Kegan Paul, Trench, Trübner & Co. 1891.

THIS eighth memoir of the Egypt Exploration Fund is in the usual folio form, and has seventy pages of print and fifty-four plates. It is an account of explorations on the site of the city which is mentioned in Ezekiel xxx. 17, where we read, "The young men of Avem and of Pi-Beseth shall fall by the sword; and these cities shall go into captivity." Avem is Heliopolis, and Pi-Beseth is Bubastis, or the city of Bast, the Egyptian Venus. M. Naville begins by giving all the historical data as to this great city, and then takes up the facts which he has gained, in their chronological order. Although the place had been much dug over by natives, he found ample materials for research by turning over the stones as they lay in heaps of ruins, and studying their inscriptions. The results are important in two respects especially, and in a general increase of knowledge about the whole course of Egyptian events from the pyramid times to the Ptolemies. The first great discovery is of records of the fourth dynasty which included the builder of the great pyramid. It has not been supposed that Bubastis was so old, but it is now evident that Cheops had his standard carved on its temple wall. These old kings wrote hieroglyphs eight and eleven inches high, certainly in good proportion to their mighty monuments. Taking up the principal dynasties in as many chapters, M. Naville reaches his second notable point, that of the Hyksos, or foreign kings. He ingeniously suggests that they were a people driven into Egypt by disturbances in the east, and that they found a shelter there from oppression at home. An interesting chapter discusses the Cat Cemetery, but the learned author holds that these cats were not yet domesticated, and that among the skulls are those of ichneumons which he thinks were tamed so far as to assist hunters. The plates include several large photographs of Hyksos and other types. The whole volume seems to us perfect and full of encouragement for the continuation of the work. It is presented to subscribers of \$5.00 and

upward to the Fund. Rev. W. C. Winslow, D. D., Vice-President, resides at 525 Beacon Street, Boston, and will acknowledge subscriptions and answer inquiries.

OUR ENGLISH. By ADAMS S. HILL. New York: Chautauqua Press. 1890. pp. 245. 60 cents.

THIS little book is highly to be commended. It treats of English in schools, colleges, newspapers and novels, the pulpit, and conversation. Of these five chapters that which treats of the language of the pulpit most concerns us. Prof. Hill is severe in his condemnation of sanctimonious phrases and expressions hard to understand, and he also rejects those colloquialisms which, on the other hand, are creeping into pulpit usage. There are some suggestions as to the minister's life and thought, and a few disconnected ones are given as specimens :

There is no such thing as sacred rhetoric. Today the preacher must stand or fall on his own merits. He is in no sense successful unless he fixes the attention of his hearers on the subject-matter of his discourse. A preacher cannot hope to interest and impress his hearers unless he uses language which they readily understand. Some sermons are born of a metaphor and have no existence outside of that metaphor. It behooves the preacher to make himself a man. He should know and feel that vigor in a sermon comes from vigor in the preacher. Not content with the study of books and of men, a preacher who means to make himself thoroughly useful to his people will, by farming or gardening, by practising some handicraft, or studying some science experimentally, cultivate an acquaintance with practical things ; and he will seek in nature and in art inspirations and sympathies that neither books nor men supply.

HEGEL'S LOGIC. By WILLIAM T. HARRIS, LL. D. Chicago : S. C. Griggs & Co. 1890. pp. 403. \$1.25.

THIS is the eighth and most recent volume of a series to which we have before called attention and which is introducing to the American public certain masterpieces of philosophy commented upon by competent persons. Kant, Schelling, and Leibnitz have already been treated in this way. Dr. Harris has long been known as a thoughtful man, of considerable philosophic insight, and as editor of the *Journal of Speculative Philosophy* which has given much attention to Hegel. The attempt to compress so vast, so obscure, and so suggestive a work as the "Logic" into a handbook, is a bit of American daring which will shock the Germans and the more profound Hegelians everywhere. Dr. Harris confesses the magnitude of his task when he uses the secondary title,

"A Book on the Genesis of the Categories of the Mind," and to this accurate description of the "Logic," he adds, as descriptive of his own work, "A Critical Exposition." But the exposition must be much briefer than the work which it explains, all illustrations must be left out, and very few quotations can be made. Within these narrow limits, there was no difficulty with the others, but Hegel, with his elaborate system of thought, his study of the roots of logic, his minute analysis of perception, is a hard subject. Dr. Harris has undertaken his task with love, has divided his treatise into thirty-two brief chapters attacking each point with a fresh assault, and has gone a long way towards familiarizing thinkers who do not read German with this marvellous system. When he writes "annul" for *aufheben*, he seems to us to lose the important thought that a first imperfect impression of an object is wisely regarded by Hegel as forming the matrix out of which the more definite and correct idea is evolved. When I first say, "It is a bird," and then "It is a hawk," I do not "annul or cancel" the first idea, but "sublate" it (as Stirling suggests). Dr. Harris is certainly to be congratulated on his work.

HOW TO JUDGE OF A PICTURE. By JOHN C. VAN DYKE. New York: Chautauqua Press. 1889. pp. 168. 60 cents.

WE have been much pleased with the suggestions made in this book, which is intended for general readers and gives them principles in respect to Color and Harmony, Tone and Gradation, Light and Shade, Perspective and Atmosphere, Values, Textures and Qualities, Drawing and Form, Composition, the Object of Art, Ideas and Subjects, Style and Individuality, Oils, Water-Colors, Pastels, and Etchings. Never technical Mr. Van Dyke is always clear and reasonable. In his book one is taken about among pictures and his attention is called to their excellencies and defects in a way to train his eye and increase his appreciation of what is really good in art.

AS IT IS IN HEAVEN. By LUCY LARCOM. Boston: Houghton, Mifflin, & Co. 1891. pp. 156. \$1.00.

IN this pretty little book, most appropriate to appear at Easter-tide, we have chapters on Our Father and His Family, The Heaven that Is, Blinding Atmospheres, A Transparent World, The Human Mirror, The Blessed Need, All things are Yours, The

Threefold Cord, Bridegroom and Bride, Forever Young, An Endless Life, The Joy of our Lord.

The views expressed are those of the New Church, and frequent quotations are made from E. H. Sears. The presence of the Lord, the real spiritual world, the relation of matter to spirit, the representative character of nature, preparation for heaven, the permanence of friendship and of a true marriage relation, eternal youth, eternal progress and peace, are prosaic phrases descriptive of the chapters. As is truly said in the preface, "the intention of the book is spiritual rather than literary. Heaven is written of — the heaven that is to be lived on earth."

THE NEW POLITICAL ECONOMY. By HENRY ROSE. London : James Speirs. 1891. pp. 152.

THE full title of this book is, "The New Political Economy : the Social Teaching of Thomas Carlyle, John Ruskin, and Henry George ; with Observations on Joseph Mazzini " — and this means that Mr. Rose has gathered from these writers such ideas as combine well and seem to construct a new system of social economics which recognizes in the fullest sense the brotherhood of man. Mr. Rose has not limited himself to these four, but has commented upon various writers. He believes that Henry George represents the reforming age, and that the land question is the most pressing one, whether or not Mr. George's proposals are wholly wise. We are very glad that so sensible and timely a book should issue from our English publication house, and have no doubt that Mr. Rose will find appreciative readers on both sides of the water.

LUX MUNDI AND OTHER TRACTS. By REV. L. P. MERCER. Chicago : Western New-Church Union. 1891. pp. 91.

MR. MERCER is one of the few men we have who appreciate the need of meeting the public mind where it is and who do not demand that the mountain shall go to the prophet. His aim in this pretty pamphlet is to help those who are concerned with the problems of modern belief which found expression in the Oxford book "Lux Mundi." Besides this, and in connection with this, he has treated of Faith and Common Sense, What We Know about God, What Think Ye of Christ, The Atonement, Probation and Providence, The Christian Life, and The Future Life. It will be a good day for our movement when others, in addition to what they do

for our own people, "go through every city and village" of human thought and life with the glad tidings which are everywhere needed.

DIFFERENT NEW-TESTAMENT VIEWS OF JESUS. By JOSEPH HENRY CROOKER. Boston: American Unitarian Association. 1891. pp. 80.

THE Unitarians are very unsectarian in theory but quite otherwise in practice. Especially the younger ministers seem to keep up the old controversy with the Trinitarians. The "different views" here are the orthodox one treated very briefly, and the radical one expounded with some care. And how dogmatic a "liberal" can be!

While the fourth Gospel is no deliberate falsification of the life of Jesus, yet it presents a theory about Him which grew up long after His day, among people who never saw Him; and this document, while valuable as a record of views which came to be held respecting Him, cannot be accepted as absolutely accurate history, and we must not go to it for the mind of Jesus Himself.

MARION GRAHAM. By META LANDER. Boston: Lee & Shepard. 1891. \$1.50.

THIS story of religious life appears in a third edition, with an added chapter, which makes reference to Calvin in a way to reassure those who thought the writer unorthodox. She quotes a little poem:

"An unelected infant sighed out its little breath,
And wandered through the darkness, along the shores of death,
Until the gates of heaven, agleam with pearls, it spied,
And ran to them and clung there, and would not be denied,
Though still from earth rose murmurings, 'You cannot enter in;
Depart into Gehenna, you child of wrath and sin.'

"At last the gates were opened; a man with features mild
Stooped down and raised the weeping and unelected child.
Immortal light thrilled softly down the avenues of bliss,
As on the infant's forehead the spirit placed a kiss.

'Who are you thus to hallow my unelected brow?'

'Dear child, my name was Calvin, but I see things better now.'"

SONGS OF THE LIFE ETERNAL. By EDWARD R. KNOWLES. Boston. 1891. pp. 38.

THIS little book shows a devout mind, and some acquaintance with our principles. There are fifteen poems and some prose. Mr.

Knowles justly says, "Those Christians who fail to accept the doctrine of a Trinity of Three Persons, as well as Essentials, do not thereby necessarily fail to believe in and appreciate the divinity of the Lord and Saviour Jesus Christ," and he writes again :

Two worlds there are : the one is real,
The other but seeming ; both are here.

The Quarterly Statement of the Palestine Exploration Fund for April contained matters of great interest. A new office is to be taken in London to give room for the display of relics and objects of scientific value. Mr. F. J. Bliss has a party at work at Lachish, and expects to explore the mound thoroughly. The stone containing the Siloam inscription has been recovered from its unlawful possessor, though broken. The beginning of an ancient arch has been found under the Temple court, and may lead to important developments. A plan for supplying Jerusalem with pure water has been formed. The most interesting paper is Dr. Post's intelligent account of the customs of the people now in the land as to agriculture, marriage, religion, and other points. This statement is sent free to all subscribers to the Fund. The Honorary Secretary is Rev. T. F. Wright, 38 Quincy Street, Cambridge, Mass.

The Magazine of Christian Literature, published monthly at 35 Bond Street, New York, is the only eclectic religious magazine on this continent and aims to do in the field of religious thought what Littell does in the literary field. Each issue contains some eighty pages, including one or two original articles, and the remainder selected from English and American sources. "The Month's Mind," is an editorial comment upon events. Many book reviews, prepared by those most interested in their subjects, are furnished. At present, supplementary pages contain a "Concise Dictionary." Such a periodical supplies a general want. The subscription price is \$2.50 a year.

The Photo-American Review is a new candidate for favor. It comes richly illustrated with views of landscapes and has a very full book department which gives every book issued, with a description of it. Harry C. Jones is publisher, 92 Fifth Avenue, New York. Price, \$3.00 a year.

THE NEW CHURCH.

ACCEPTANCE.

THE letter by which Rev. John Worcester accepted the General Pastorate of the Massachusetts Association is as follows :

To the Members of the Massachusetts Association :—

BRETHREN : At your last meeting you gave me a most cordial invitation to become the General Pastor of the Association. Since that meeting I have had conferences with my brother ministers and with the Missionary Board, and have received from them such assurances that I no longer hesitate to accept your invitation.

Mr. Pettee, in his double office of General Pastor and Missionary of the Association, had so endeared himself to us all, that it was natural to look for a successor who could perform the duties of both offices much in the same way; and it would have given me pleasure to coöperate with such a successor as freely as I always did with Mr. Pettee. The double function I could not myself assume. But the ministers and the Missionary Board assure me that this is not desired; and that what is desired of me is a careful overlooking of the missionary work in coöperation with the Missionary Board, and such responsible helpfulness to ministers and Societies as it is believed that I can give. The kindness and unanimity of these assurances, as well as of the vote of the Association, make plain the present path of duty, and give me hope that in that path the Lord will be sensibly with us, and make plain every day what He would have done for His Church.

I shall be glad to hear from those who would like to consult with me about matters relating to the welfare of the Church, and whenever necessary will make appointments to meet them.

JOHN WORCESTER.

LAY TEACHERS.

SINCE Rev. C. H. Wilkins went to Bristol, England, his labors have been greatly blessed and a large number of earnest people have gathered about him. On a recent Sunday he proposed a new departure :

Every Sunday evening, as I have looked from my pulpit on our crowded little church, I have met the eyes of earnest men and women, who but recently were preaching, in mission halls and other places, the Gospel of Jesus Christ as they then understood it. That Gospel has now become to them a new, a nobler, a more glorious message. It is as though they had looked upon the face of the Divine Man through a thick veil, which has now, for them, been rent in twain. But they are no longer preachers. Gifts which they undoubtedly possess are

lying idle. The joy of making others glad is now unfelt by them. They are spiritually richer than ever before, but they are doing less than they ever did to lessen the spiritual poverty of mankind.

Mr. Wilkins then proceeded to show how well adapted are our doctrines to the needs of the illiterate and unrefined, and he then announced that he had determined to form a lay preacher's class.

This movement will be regarded with great interest. Mr. Wilkins is conscious of the limitations of his own voice and sees that others can extend widely the influence of his little society at Bristol. If other doctrines are preached in the mission halls, he rightly concludes that ours ought to be preached there. Such a plan, carried out with mere enthusiasm, will undoubtedly produce bad results, but if these people can go out with the instruction Mr. Wilkins gives them, and bear it to those whom they know or whom they can reach, there is no doubt that good will be done. The office of the ministry is a distinct office requiring preparation and ordination, but the work which Mr. Wilkins contemplates seems to us like that of class leaders and lecturers.

The *New-Church Magazine* from which we learn of this movement says :

Its progress will be watched with intense interest and earnest hopes that it may prove indeed instrumental in carrying the truths of the New Church to some among those great masses of the population whom our ordinary operations too often fail to reach.

WHY I DO NOT LEAVE THE NEW CHURCH.

It has lately been suggested that a companion to Mr. Giles's and Mr. Savory's "Why I go into the New Church," might be written for the benefit of those who, already in, are tempted to go out by the claim of apostolical succession, so boldly but untruthfully put forth by some of the Episcopalians, or by the boast of great numbers made by some other bodies, or by the ridicule cast upon our organization by those to whom popularity is an indispensable sign of truth. It is probably true that one feels here or there the influence of the popular current, and that he may be sometimes unpleasantly affected by a remark or an opinion which some New-Church speaker or writer may inadvisedly make, and that for an instant he is inclined to give up the difficult path and seek a broader road in some rich and fashionable communion.

But it is well to remember what took place when many began to leave our Lord for such reasons, and when He said to His disci-

ples, "Will ye also go away?" The answer instantly came from Peter, "Lord, to whom shall we go?" This is a most pertinent question for the halting New Churchman, if such there be. "To whom shall I go? Shall it be to confess a tripersonal deity? to await a final day of wrath? to listen to criticisms of the Holy Word given instead of the bread of life? to confess with the lips some dogma which the heart denies? to leave the holy calling of discipleship to the Lord in His Second Coming?"

The only answer which we can conceive of a conscientious person making to these questions is, "I accept as a privilege the duty, however arduous, which the Lord has laid upon me, and by His aid I will labor, in the hope that others may enter into my labors."

ALBERT ARTOPE.

THE death by drowning of this young man closes one of the painful chapters of New-Church experience. When it was learned that a young preacher in Berlin had received the doctrines and had already begun to preach them, a hope was at once raised that our people in Germany might find in him a leader and pastor.

Dr. R. L. Tafel went at his own expense to Berlin, and, expending funds collected in England, fitted up a convenient room in a central place. But soon doubt began to be felt by Dr. Tafel as to the thoroughness of Mr. Artopé's work because he seemed impulsive, and was inclined to regard himself too highly. In 1887 we visited him, saw all the circumstances, and urged him to let nothing take the place in his mind of the Holy Word and its rational interpretation. We still had hopes of his usefulness, but these were soon dispelled by reports that he had idealized the facts of Scripture and was evidently in the mazes of skeptical spiritism. To this great disappointment was added the fear that, among the more ignorant Germans, some might be led to go the same way. This happened as to a few, but the trouble had already passed by, and the leadership of Mr. Artopé, for good or evil, had already departed from him, when his death occurred in Switzerland.

When a man so forfeits our people's confidence, he not only defeats for the time the upbuilding of the church, but he also produces a feeling of distrust, and paralyzes for the moment missionary effort. We hope, however, that the time is not far distant when a man, thoroughly trained for the work of the ministry, will be located in Berlin, and we know that he would find willing hands to aid him in his work.

THE "MIXED" INSTALLATION.

THE sending out of a large number of specimen copies of our MAGAZINE, at the beginning of the year, elicited from one brother a letter in which he expressed disapproval of it, because the January issue, which was the number sent out, represented in its editorship and in the portrait which faced the first page two ministers who had taken part in an installation in which ministers of other religious bodies participated. The implication was made, or the letter would have had no point, that the arrangements of the ordination were acceptable to, if they did not emanate from, these two ministers. We corrected the impression by private letter, but the point, apart from this misunderstanding, seems to warrant further consideration.

In the first place, it is not the custom of a minister who is requested to go to another place and engage in a service of ordination or installation, or dedication, to ask what other ministers are to take part in the exercises. He takes it for granted that there will be other ministers of the New Church, and that all will go smoothly if he does not fail in his part. He makes his preparations and goes to the place with no other thought than that of being ready when wanted. If now any other minister who has a part fails to attend, or if any one fails to perform his part usefully, or if the arrangements are in general different from what he would prefer, he assumes no responsibility. Consequently to be afterwards taken to task as if himself the cause of other men's acts is, to say the least, a surprise to him.

So far as to the responsibility of the ministers invited to attend and take part by doing each one portion of the ceremonies. Now as to opinions in this matter. The two ministers, who had been unexpectedly brought into this novel arrangement, exchanged opinions as soon as the services were over, and found that they agreed in their unfavorable views of the innovation which had been made.

In regard to our own view, we would say that it seems to us well that, at an installation, the candidate should be accompanied as he comes forward by representatives of the society. It is the society's own act solemnized by religious services, and the parts of the exercises should be so arranged that all will proceed in order up to the installing ceremony, after which addresses to the pastor and people may follow. If, at the conclusion of these ceremonies,

there be a minister representing the community in general, outside of the ministers own charge, who can come forward and express a recognition and welcome which will promote the new pastor's settlement outside of his parish, we see no objection to it, though we should prefer on many accounts to have it done privately and unobtrusively. Obviously however this is no part of installation. In the charge of the society the pastor is already installed, and there is no way of adding to the essential part of the event. A repetition is unnecessary, and the action of another religious body is excluded for because the pastor is not installed into it. This is one reason why the kindly relations which ought to exist with other churches, and the degree of co-operation with them which must moral work will demand does not seem to us to extend to obtaining their aid when one is to be installed.

Having said so much we will only add that the reading of the Scripture, which was the portion of the service assigned in this case to an Episcopalian, and to a Congregational clergyman, is a different thing to them than it is to us. When the spiritual meaning is discerned the reader's voice changes and becomes full of affection. He feels himself in the presence of his Lord and reads with a peculiar reverence of tone. This reading of the Word is a chief part in the services of the New Church. Now, aside from all other considerations, if this be given to those who regard the Word as it is commonly regarded by ministers who do not receive our faith, a deficiency in the service cannot fail to be felt. As valued personal friends these ministers are highly appreciated, but, were we to be installed, we should not call upon them to assist because we should find men of our own church who would do just what would be necessary to make the sphere of the New Age fill the hearts of those participating. We should certainly see that they were invited to be present, and were treated with the utmost respect and hospitality, and were shown to chosen seats, and there we should leave them till the impressive ceremony was concluded.

WHAT CAN I DO?

THE doctrine of the New Church concerns the persons and order of our natural life. They teach us that the community we are caught in and under, and the ruling purposes of our life, ought to be set, and what we can get for ourselves, but what can we give to others, and what others will do for us but what we can do for them. Their religion does not consist alone in doing, but in knowing, but in doing from love to others, according to our best knowledge, and the full measure of our power. "Believe as I do," says Swedenborg. This is a truth we ought to

keep constantly before us. By doing and in doing, our love for the church and the Lord is brought down into full and permanent forms. This is the true order of life. When we see this truth and acknowledge it, the question naturally arises, What can I do?

1. I can learn some new truth concerning the Lord, concerning myself as a spiritual being, and concerning my duties to my neighbor. Five minutes employed every day in reading what the Lord teaches us in His Word and in the writings of the New Church, and in reflecting upon it, while we are doing our work, will greatly increase our intelligence. Every man and woman can do this, however busy he may be in his work.

2. I can try to bring love of others into my work. The farmer and the mechanic, the mother busy in her household affairs, can do this. There is no position or useful occupation in which we cannot do it, without neglecting any duty or suffering any inconvenience.

3. I can speak a kind and true word to others, a word that will encourage and help them in bearing their burdens and doing their work. In this way I can be building up the Lord's kingdom within me and cooperating with Him in building it up in others.

4. I can do more for the society of the church with which I am connected than I have ever done. I can pay more of the duty I owe to the Lord in service, in money, in helpful work in many ways. If I am alone, separated by space from my brethren, I can come near to them in spirit. If I am not able to attend public worship with others and hear the good news publicly proclaimed, I can help to send abroad the missionary and the tract, and to support the church in its work of disseminating the truths of the New Age. If every one would do what I can do there would be no lack of men or means to support them. Our Association would have more strength, more life, and consequently more influence. Every member of it would become enriched, every member of it would be doing what the angels are doing, what the Lord is doing. His kingdom would come with more power, and His will would be done more fully upon the earth, as it is done in heaven. May the Lord be able to say of us as He did of the woman who anointed His feet, "She hath done what she could." (*Pennsylvania Manual.*)

FAVORABLE NOTICE.

THE *Watchman* (Baptist), which has not been known to do so before, has given a long and friendly notice of Rev. John Worcester's Lectures on Genesis and Exodus, showing that it is easy for one who is not of us to misunderstand our spiritual interpretation, and to suppose that we depreciate the letter of Scripture. It is evident that our writers must learn to speak to the devout minds everywhere in language so plain and guarded that their ideas will be taken without difficulty by critical readers. The reviewer closes by saying:

This book is freshened with the breezes of a gentle and Christly spirit, and contains many beautiful presentations of the great interior truths of the Christian faith and life.

THE RELIGIOUS WORLD.

CHURCH UNITY.

DR. HEBER NEWTON thus closed a recent sermon on church unity :

When we learn to work together for the one true end of the Church, the Christianizing of this pagan world, and as we thus follow after the one Shepherd of the whole flock, there will come to pass the unity for which we pray. Could men cease busying themselves with building stone walls and policing the folds, and turn to this real work of the Church, the work of guiding the thought of a doubt-stricken age and of guiding the efforts of a world becoming hopeless of the good time coming, thus should we prepare the way for the unity of the Church.

When Christ came down from the Mount of Transfiguration, he found a heart-broken parent standing in the midst of His disciples, who explained the situation by telling the story of his lunatic child : " I brought him to Thy disciples, but they could not cure him." They could not cast the devil out of him. It has remained for us today to hear from the leading pulpit of our Church, that it is not even the business of that Church to cure the insanity of our civilization, to cast these devils out of men ; but that it is the Church's business to call women to the adornment of her altars and to teach men a religion which thrives easily, and buries with the honors of the Church him who knows in life no responsibility to the society which gives him the wealth of the Cæsars, and who dies without giving one hundredth part of his fortune to help men to live less like the beasts, and the brutes that perish.

And over all this folly and sin of ecclesiasticism, the Christ stands with the infinite pathos of his pitiful, all-embracing love, saying : " Other sheep I have, which are not of this fold : them also I must lead, and they shall hear my voice ; and there shall be one flock, under one shepherd."

CHINESE LANGUAGE EXAMINED.

THAT the Chinese are the possessors of the older Scripture from which portions of our Bible were taken, is a statement which is made in our doctrines, and which receives confirmation from recent researches into the Chinese language now in use. We are informed that, —

At a meeting of the London Philological Society, March 6, Prof. Terrien de Lacouperie read a paper on the " Non-Chinese Writings of China and Central Asia." The most remarkable of these writings is the Chinese writing itself, whose origin is now clearly shown to have been foreign. The proofs put forward by Prof. Lacouperie as decisive on the subject belong to four classes : 1. Manifest

derivation of the oldest of Chinese characters, not only in the case of single signs, but also in that of complex symbols, inclusive of the signs for several metals and the cardinal points, from the actual forms assumed by the written characters of Babylonia and Elam at the time of Gudea (2500 B. C.); 2. Souvenirs in the Chinese legends of the cuneiform writing; 3. Cuneitic shapes of some ancient Chinese characters; 4. No traces whatever of a hieroglyphic period of writing in China.

TRANSITION.

DR. R. W. DALE, of Birmingham, said last year, at an installation :

I think that you should wish your minister to recognize very frankly that immense intellectual movement in which all the churches of the West have been involved since the Renaissance of the fifteenth century and the Reformation of the sixteenth. It has affected the theology of the Church of Rome as well as of the Protestant Churches. In the Protestant Churches there came a very powerful reaction, in the course of two or three generations after the great revolt against the Roman authority; but very soon the tide turned again, and it has been flowing — with some checks — ever since. The Protestant attempt to recast theological thought in scholastic forms has broken down. It had broken down before your time and mine. The Evangelical Revival of the last century was one of the forces which contributed to break it down. Forty — thirty years ago, perhaps later — there were men among us who exhorted us to be faithful to the theology of the Puritans, and by the Puritans they meant the Calvinistic Puritans; but these very men, though they were hardly conscious of it, had travelled very far from the position of the Puritan theologians. For good or for evil — partly, as I think, for both — they had ceased to hold the Puritan faith. Compare the Declaration of Faith and Order which was accepted by the ministers and representatives of the Congregational Churches of England and Wales in 1833 — nearly sixty years ago — with the Westminster Confession; or compare it with the Declaration agreed upon by the elders and messengers of the Congregational Churches in England who met at the Savoy just after the death of Cromwell, which was substantially identical with the Westminster Confession, and you will see how immense was the transition from the theology of the Puritans to the theology of our immediate ecclesiastical ancestors. The elaborate and stately system of theological belief which had been created by the theologians of the Reformed Church, of whom Francis Turretin is the best representative, has been sinking into decay for two centuries. And, as yet, no other organized theological system has taken its place.

MODIFIED ORTHODOXY.

THE *Christian Union* shows how greatly Calvinism is declining at New Haven :

Eleven members of the middle class in Yale Theological Seminary presented themselves last week Tuesday (7th inst.) before the New Haven Central Association for examination with a view to receiving license to preach. They were young men of an exceptionally high order, and impressed the members of the Associa-

tion most favorably both with their sincere and earnest religious experience and by their candid and scholarly attitude when examined upon their theological beliefs. It was noticed with great satisfaction by the members of the Association that most of these young men had been trained in Christian homes, and several of them had simply grown up, naturally, into a deep and decided religious life of which they were unable to mark the definite time of beginning. It was also very noticeable that, with one sole exception, these eleven candidates declined to commit themselves to a belief in everlasting punishment. Their attitude toward this doctrine — once regarded as essential — varied all the way from a decided though not dogmatic hope in the ultimate restoration to holiness of all men to a mere refusal to affirm the truth of the doctrine in question, based on the fact that the question had not yet been thoroughly studied, and the desire to keep the mind open for the light which future research and thought might reveal. Several of the ten acknowledged that their minds inclined to a belief in the doctrine rather than to its rejection, yet they declined to commit themselves to it. In spite of this agnosticism regarding eschatology, the young men were all granted a license with cordiality and unanimity, by the Association. One or two members refrained from voting, it is true, but this is not unusual.

WHAT WE WANT.

WISELY does Rev. L. C. Baker say in his "Words of Reconciliation":

Professor Briggs has declared in recent addresses that the Christian world is on the eve of a reformation even more important than that effected in the days of Luther. He grounds this expectation mainly upon the new views of the Bible of which he is a herald, and which open the way for a wider and better view of redemption than has hitherto prevailed. That we are on the eve of such a change is no doubt true. God is about to dissipate the clouds which have so long hung on the horizon of the Christian faith and to give us wonderful views of what lies beyond. We doubt, however, whether the new views of how the Bible was composed, of which Professor Briggs is the exponent, although they take off some fetters from the human reason, will contribute as much as he supposes to the desired end. What we need is not a diminished view of the inspiration and authority of these pages, but a more enlightened view of what they teach.

THEOLOGY PURIFIED BY SCIENCE.

IN the *Popular Science Monthly*, Hon. Andrew D. White, formerly President of Cornell University, says that which we can see to move in the right direction though probably applied by him with some scientific prejudice:

It may, indeed, be now fairly said that the thinking leaders of theology have come to accept the conclusions of science regarding the origin of language, as against the old explanations by myth and legend. The result has been a blessing both to science and to religion. No harm has been done to religion; what has been done is to release it from the clog of theories, which thinking men saw could

no longer be maintained. No matter what has become of the naming of the animals by Adam, the origin of the name of Babel, the fears of the Almighty lest men might climb up into his realm above the firmament, the confusion of tongues, and the dispersion of nations; the essentials of Christianity, as taught by its Blessed Founder have simply been freed, by comparative philology, from one more great incubus and encumbrance, and have therefore been left to work with more power upon the hearts, minds, and conduct of mankind.

Nor has any harm been done to the Bible. On the contrary, it has been made, by this new Divine revelation through science, all the more precious to us. In these myths and legends caught from earlier civilizations, we see an evolution of the most important religious and moral truths for our race. Myth, legend, and parable seem, in obedience to a Divine law, the necessary setting for these truths, as they are successively evolved, ever in higher and higher forms.

RELIGION OF THE FUTURE.

DR. PHILIP SCHAFF lately treated of this subject in the *Independent* and said :

Christian theology starts from the historical Christ. Out of Christ God is unknown or only imperfectly known. "No man hath seen God at any time; the only-begotten Son (or according to the oldest reading: God only-begotten), who is in the bosom of the Father, he declared him" (expounded, made a full and final interpretation or revelation) (JOHN i. 18). "No one knoweth the Son, save the Father; neither doth any one know the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (MATT. xi. 27). This passage which shows the harmony of the Synoptic and Johannean teaching, is immediately followed by the invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

The divine-human person of Christ is the sum and substance of Christianity. This is the article of the standing or falling church. All other doctrines which have been made fundamental and central, derive their significance from their connection with it.

DR. SHEDD'S THEOLOGY.

OF "Dogmatic Theology," by Rev. Professor W. G. T. Shedd, the *Christian Union* says :

For Dr. Shedd's character and genius we entertain the highest regard. Still, we can but think it is a great misfortune for any writer to be so thoroughly isolated from the thought of this noble era of theological reconstruction that he fails to hear the voices and to behold the signs of the heralds who bring glad tidings of a purer, simpler, sweeter, and more catholic Christian faith. And if this renowned teacher could only estimate the work of the great schoolmen and fathers at its true value, and draw a loftier inspiration from the buoyant air of nineteenth century thought, as reverent, penetrating, and profound as that of any age, his system would lose nothing of that spiritual grandeur which constitutes its sole claim to reverence, while it would gain in that light and that largeness of love the lack of which is its fatal spiritual defect.

HONEST WORDS.

REV. C. D. BRIDGMAN, of the Madison Avenue Baptist Church, New York, recently said in regard to hell :

We know what the popular opinion is, or has been, concerning the hell of which it speaks in the text ; and I must needs begin by rejecting it, from the constraint — the irresistible constraint — of the conviction that it is directly opposed to all that Christ has shown and told us of God ; that it is contrary to the revelation he has made to us of the Father. It is obvious that the Lord had no reference to a state of eternal torment by that use of the word. In speaking of "Gehenna" he thought of it as a place of corruption, as representing the gathering together of the worthless and the outcast. . . . The hell against which the Lord had warned the people is just the inward depravity which selfishness and unbelief and unfaithfulness are certain to breed.

Learning that some of his people were disposed to reject this new view of hell, he has lately resigned his office, but it is understood that the dissenters are very few and that he will remain.

CELESTIAL GEOGRAPHY.

In a recent address to boys, Prof. Drummond told where heaven is :

Geography tells us where to find places. Where is the kingdom of God ? It was said that when a Prussian officer was killed in the Franco-Prussian war, a map of France was very often found in his pocket. When we wish to occupy a country we ought to know its geography. Now, where is the kingdom of God ? A boy over there says, "It is in heaven." No ; it is not in heaven. Another boy says, "It is in the Bible." No ; it is not in the Bible. Another boy says, "It must be in the church." No ; it is not in the church. Heaven is only the capital of the kingdom of God ; the Bible is the guide-book to it ; the church is the weekly parade of those who belong to it. If you turn to the seventeenth chapter of Luke, you will find out where the kingdom of God really is. "The kingdom of God is within you" — within *you*. The kingdom of God is inside *people*.

CHURCH AND SALOON.

A MAN writes to the *Christian Union* :

My brother, a young man of fixed religious principles, was in a certain town in New-York State on business. For six successive Sundays he attended one church. He is genial and social, and I am sure would have been "ready to come half way," but on *no* occasion did a single person at the church speak to him.

During the time of his sojourn in the town, his business — that of lighting the town by electricity — took him into *twenty* saloons, at every one of which he was invited to drink, at some of them several times, and — be it more to his honor than to the honor of that church — an old toper standing by on one occasion, seeing him refuse, said, "I respect you for it ; don't you ever begin."

THE SALVATION ARMY.

IN *Harper's Magazine*, Archdeacon Farrar tells why the Army has grown so rapidly :

It is obvious that if we would find any analogy for the growth and force of this movement of the Salvation Army, we must go back to the enthusiasm excited by the preaching of the Crusades, to the work of Francis and Dominic in founding the mendicant orders, to the Protestant Reformation, to the preaching of George Fox, or to the growth of Wesleyanism at the close of the last century. Further, no attentive student of early church history can fail to see many striking points of analogy between the methods adopted and the results achieved by the Salvation Army and those which astonished and disgusted the pagan world in the rapid success attained by the early missionaries of the Christian Church.

ANDOVER THEOLOGY.

IN a recent number of the *Andover Review*, Professor Harris, of Andover, showed how far the criticism of Scripture has gone towards skepticism. It was the author's purpose to point out how much remained after yielding what is demanded by critics, but incidentally he admitted that,

Jesus accepted the Hebrew Scriptures as other people did and was not able in his human limitations to anticipate the knowledge of later times.

To the question "whether Jesus was Redeemer or Teacher," we understand Professor Harris to give up the redemption and retain only the ethical example.

A QUOTATION EXPLAINED.

THE editor of the *Sunday-School Times* says that he is asked some questions which cannot be answered, and that this is one :

In the last chapter of Luke we read, "He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day." I cannot find this written in the Old Testament. The question is, Where is it written?

The Lord's words seem to us a clear reference to HOSEA vi. 1, 2 : "Come, and let us return to the Lord, for He hath torn and he will heal us ; He hath smitten and He will raise us up. After two days will He revive us, in the third day He will raise us up, and we shall live in His sight."

JOURNAL
OF THE
MASSACHUSETTS ASSOCIATION
OF THE
NEW-JERUSALEM CHURCH.

122D MEETING.

Boston, April 2, 1891.

1. THE session opened with religious services arranged for by a committee. Addresses in memory of Rev. Joseph Pettee, General Pastor, who passed into the other life, Feb. 15, 1891, were delivered by Rev. James Reed, representing the clergy, and Dr. E. A. Whiston, representing the laity. Rev. Messrs. Hinkley, Worcester, Smyth, Warren, and Wright took part in the devotional exercises.

2. The collection for missionary uses amounted to \$121.29.

3. Rev. John Worcester was chosen chairman *pro tempore*.

4. The reading of the record was dispensed with.

5. The Roll was called as follows:—

MINISTERS.

Rev. Messrs. James Reed, John Worcester, T. O. Paine, George F. Stearns, S. M. Warren, W. H. Hinkley, W. H. Mayhew, T. F. Wright, Warren Goddard, H. W. Wright, H. E. Goddard, J. K. Smyth, J. E. Werren, Henry C. Hay, M. J. Callan, G. S. Wheeler, A. J. Cleare, and J. A. Hayes.

DELEGATES.

Abington.—Joseph Pettee, J. F. French, Daniel G. Soper, Ira Copeland, Jacob B. Cobb, and John Hyslop.

Boston. — David L. Webster, George T. Hawley, George B. Davis, Francis Phelps, Francis Loring, Charles M. Reed, Charles Harris, Benjamin Pettee, E. W. Cutler, Wm. H. H. Soule, T. W. Harris, Walter E. Lockett, James Shepherd, Benjamin Randall, Richard W. Smith, and Charles H. Little.

Boston Highlands. — Horace P. Chandler, John A. Thompson, Arthur Burnham, Arthur Hooper, C. T. Dunham, W. B. B. Child, J. S. Conant, and F. H. Burdett.

Bridgewater. — Lewis G. Lowe, E. H. Sprague, and Spencer Leonard.

Brockton. — Rufus C. Kimball, Fred R. French, Davis Copeland, Thomas Leonard, Charles B. Lincoln, and Thomas H. West.

Brookline. — Albert Mason, D. H. Rogers, Wm. B. Haseltine, Abram L. Cutler, and Joseph W. Watkins.

Dorchester. — James A. Young and Jesse G. Jewett.

East Bridgewater. — Alfred B. Parker, B. W. Harris, L. W. Richards, and M. C. Shaw.

Fall River. — John Albro and Thomas Wakem.

Lynn. — David Brown, Mrs. Frances Nichols, and Lewis W. Doten.

Lancaster. — H. D. Humphrey.

Manchester. — A. Eschelmuller, H. S. Schwing, and J. Detscher.

Mansfield. — Martha Richardson, Harry R. Fisher, and Genevieve Stearns.

Newtonville. — E. W. Sampson, F. A. Dewson, E. A. Whiston, J. T. Prince, and W. D. Philbrick.

Providence. — Samuel Darling, George E. Manchester, Mrs. H. C. Hay, Mrs. George E. Manchester, Miss Mary Oldfield, Benjamin Jackson, and Thomas Hope.

Salem. — Joseph Ropes and S. M. Cate.

Waltham. — F. H. Edson, A. M. Knight, George Phinney, and J. C. Thorpe.

Yarmouth. — Henry C. Thacher and Chauncey Conant.

Eighteen ministers and eighty-two delegates.

6. The Executive Committee presented its report which made reference to the decease of the General Pastor and presented the following recommendation:—

“That the Association proceed to act in the election of a General Pastor by means of an informal ballot, which may thus indicate the preferences of the members of the Association, to be

followed by a formal election (or by preliminary reference to an appropriate committee, if desired) and by a request to the General Convention that the person chosen be invested with the office."

7. It was *voted* that the recommendation be *adopted*.

8. An informal ballot was then taken which resulted as follows : seventy-eight ballots were cast, of which sixty-nine were for Rev. John Worcester.

9. Rev. James Reed *moved* that Rev. John Worcester be chosen by acclamation to be the General Pastor of the Association, and that application be made to the General Convention that he be invested with the office.

The motion was seconded, and, being put by the Secretary, was unanimously *adopted*.

10. Mr. Worcester expressed his appreciation of the confidence in him which had been manifested, and said that he would consult with the committees of the Association in order to ascertain if he could be able to perform the duties of the office.

11. It was then *voted* that the Executive Committee be empowered to take all action necessary to carry out the wishes of the Association as expressed in the election just made.

12. Reports were received and read from the Societies in Abington, Boston, Boston Highlands, Bridgewater, Brockton, Brookline, Dorchester, East Bridgewater, Fall River, Lancaster, Lynn, Manchester, Mansfield, Newtonville, Salem, Springfield, Waltham, and Yarmouth.

At 1 P. M. a recess was taken.

AFTERNOON SESSION.

13. The record was read and the Roll was called.

14. The Missionary Board presented its report.

15. The Committee of Ministers presented its report.

16. On the subject of forming an Evidence Society, it was *voted* that the recommendation of the ministers be *adopted*, and that the Executive Committee be requested and empowered to carry out the proposal.

17. A resolution in memory of the General Pastor which had been adopted by the ministers, was *adopted* by a rising vote, as follows : —

"Inasmuch as it has pleased the Lord to remove from this life our beloved General Pastor, the Rev. Joseph Pettee, therefore,

"*Resolved*, That we place upon our records an expression of our appreciation of his long and useful service as a minister of the New Church, and of the faithful and affectionate manner in which he discharged the duties of his office to both the clergy and the laity of the Association, giving to his brethren an example which will be of great and lasting benefit to them."

18. The Executive Committee, through a sub-committee, presented a report on "Society Contributions for General Uses."

19. A discussion followed, participated in by Messrs. James Reed, Dewson, Warren, Wheeler, Prince, Wright, and Mason.

20. Mr. Warren *moved* that the Missionary Board be requested to arrange a schedule of times for the contributions to the several general uses of the Church, with the amounts needed for those uses, to be printed in the *Manual*, and to suggest privately to the several Societies the approximate amounts which they might appropriately contribute. Also, that the editor of the *Manual* be requested to give in the *Manual* such information as he can obtain in regard to the work and the needs of the several uses, as the times for the collection draw near.

21. This resolution was referred to the Missionary Board with full powers.

22. Mr. Hinkley offered the following resolutions, and at his request they were referred to the Executive Committee:—

23. *Resolved*, That the Executive Committee consider the subject of providing in the Constitution for a membership of individuals who are not connected with any Society of the Church, and report on the same to the Association.

24. *Resolved*, That the Executive Committee consider the question of recommending to the Societies a uniform day for holding their annual meetings for the election of officers and making annual reports to the Association.

25. An invitation having been received from the Abington Society, it was *voted* that the next meeting be held in that place in October next.

26. The 71st Selection was then sung, and the Benediction was pronounced.

Adjourned.

T. F. WRIGHT, *Secretary*.

REPORTS OF SOCIETIES.

Abington. — J. E. WERREN, *Pastor.*

THE Society has enjoyed a quiet year's work and growth. As has been our custom since the beginning, so during this year, has the church been open every Sabbath for morning worship, and often evenings for services with lectures. There is a very steady attendance in the morning, always considerably larger than in the evening. Although many members of the Society, during the summer months seek the breezes of the neighboring seashore, and we experience a considerable falling off in the attendance, there are still so many who gladly vary the Sunday life with common worship that the Church does not feel warranted in taking a recess. Then, too, not a few strangers avail themselves of our open church doors, while their own are closed.

A pleasant feature of last winter's evening lectures was the interchange of the New-Church ministers in Plymouth County, when Rev. Messrs Henry E. Goddard and G. S. Wheeler were heard in our pulpit. There were good audiences with quite a number of new faces. A hope has been expressed that a similar course of lectures might be provided another year.

Our pastor has taken a vacation during the months of July and August, leaving Mr. John W. Schafer, a student of the New-Church Theological School in Cambridge, in charge of the pulpit. Mr. Schafer's work was quite acceptable and enjoyed. On his return, the pastor reported quite active missionary work in Nova Scotia. The various additional needs of the Society are efficiently ministered to by various committees, which are generously giving time and labor to their work.

We have also found it pleasant to vary the morning's programme on special occasions, when musical members and friends reinforce the organ and choir with an orchestra — the Easter service of both this and last year being particularly enjoyed. If it is not well to worship with pomp and ostentation, we felt that the services of loving friends, freely given, were like an offering and that "the cymbals and high-sounding cymbals" may fitly raise their voices, as on the glorious Easter morn, to call to praise.

Of auxiliary organizations that appear very promising to the Church, we must mention both the Ladies' Circle, which does generous work in improving the church edifice, and those parts which add to the convenience at social occasions; and the other, the newly-organized Young-People's New-Church Club, in whose meetings the study of Swedenborg's life and the consideration of topics affecting the thoughts and views of the young are contributing not a little to a wholesome seriousness. It is probably due in a large measure to the institution of this body that the hearts of a number became more actively alive to their privileges in the Church, and their personal relations and duties to others, that so large an accession of numbers can be reported; for truly it was an inspiring sight to us to behold eight young people confirmed and nine received into the Society on Easter day.

Our report would hardly be complete without alluding to the summer reunion of the New-Church Societies in Plymouth County, inaugurated two years ago, and the very useful gathering of the young people in Brockton, by invitation of the young people there. The outdoor meeting of the Brockton, Bridgewater, Elmwood, and Abington Societies in the beautiful water-fringed grove of our town was a social occasion of much pleasure, which, we sincerely hope, will knit the hearts of young and old closer together. To the Brockton gathering of the young people, we owe the speedier maturing of the young-people's organization in our village.

The Sabbath School is in a reasonably healthy condition and its teachers do faithful work.

We have to report the departure of two members to the spirit world, namely, those of Loring Holbrook and Edward W. Cobb. Mr. Holbrook was a man of singularly genial nature, through his business very widely known and universally beloved. We miss his presence very much, and only wish that our perception might be keener to enjoy the deeper influence which he can now exert from the spiritual home. Mr. Cobb, though many years absent from this town, was still remembered by very many. He was one of the early members and has in his life earned the enviable reputation of "a good man." He passed away on Sunday, and his remains were buried on Tuesday, each event occurring just a week after that of our venerable General Pastor, Rev. Joseph Pettee. Although not a member of this Society, yet it ought in respect to a cherished memory, and to his long residence here, be reported

that after somewhat prolonged illness in Boston, the Rev. Joseph Pettee passed away from earthly to spiritual usefulness on Feb. 15, 1891. With long life was he satisfied, and his long life is his eulogy among us.

The names of the nine new members are: Mrs. Emma Lizzie Perry, Miss Fannie D. Allen, Miss Ida McKenney, Mr. Charles Herbert Robbins, Mrs. Meena Frances Robbins, Mr. Alden P. West, Mrs. Grace Fletcher West, Mr. Harry Gifford, Miss Hattie Caryl Cox.

Mr. Wm. H. Dunbar, though a member of the Boston Society, has been long a resident here, and a regular attendant at our services, so long as his health permitted, that we feel his departure from this world more than the Society where his membership was. A delicate physical condition necessitated an unusual degree of seclusion, so that his refined nature was accessible to but few. Successful in worldly matters to a remarkable degree, he yet never lost his love and interest in the Church, and there were few who with greater kindness and gentleness, and yet clearer insight, discussed live topics of the Church. We shall ever treasure the memory of this most generous and earnest supporter of our Society.

The Abington Society unanimously voted on Sunday, April 5, 1891, to have its report to the Association amended by adding the above paragraph at the end of its obituary section.

Boston. — JAMES REED, *Pastor.*

THE past year has been marked by few events out of the usual routine of our regular services and meetings. At the same time there has been an encouraging interest in the study of spiritual things among our members and in the performance of the various uses of the Church.

Besides our usual church services, which have been regularly held every Sunday during the year, meetings have been held during a part of the time in Malden, where a series of lectures and sermons has been delivered by our pastor in continuation of the course commenced last year. The attendance at these meetings has not been large, but the interest has been sufficiently marked to encourage the hope that in this way the members of our Society in that locality may be drawn more closely together, and that a new

centre of New-Church influence may be formed which will be very helpful in extending a knowledge of the doctrines of the Church.

The Cambridge mission has already assumed so far an independent character that we need add nothing to the report which has been prepared in especial reference to it, and which is appended hereto, except to express our strong interest in the work, and our great pleasure at the earnestness with which our Cambridge friends have undertaken and carried it on.

The importance of bringing the New-Church Societies in this neighborhood into closer relations with each other and promoting a better acquaintance among their members has impressed itself strongly upon us. With the view of aiding in the accomplishment of this result, a special invitation was extended by our Society to the members of the congregations in Roxbury, Brookline, Dorchester, and Cambridge to attend one of our social meetings and tea parties in November; and a similar invitation was given to the Societies in Newtonville, Waltham, and Lynn to attend a tea party in January. Both meetings were largely attended and it was felt that they were not only pleasant but very useful.

The importance of a more thorough study of the doctrines, by those who have the active management of the affairs of our Society, was brought strongly to the attention of the Church Committee in the early part of the present season. The matter was carefully considered and resulted in the formation of a class, at first consisting only of the members of the Church Committee, but afterwards opened to such other members of the Society as desired to avail themselves of the opportunity for study thus afforded. This class has met every Thursday evening during the winter and has been engaged in the study of "The Divine Love and Wisdom," under the direction and instruction of the pastor, with the assistance of Rev. S. M. Warren.

The Ladies' Class has also continued its study of "The Apocalypse Revealed," meeting the pastor every Tuesday morning for that purpose.

We feel that the results of this earnest study of the doctrines by the adult members of our Society cannot but result in an increase of spiritual activity, which will be of the utmost benefit to the Society as a whole, as well as to the individual members themselves.

We still continue the distribution of *The Helper*. One hundred copies are sent regularly to members of the Society and congregation living at a distance, and four hundred are distributed among

the congregation after the morning service. They are thus widely scattered not only among our own people, but among strangers, and thus prove an efficient means of missionary work.

Nine members of our Society have been removed to the spiritual world during the year, namely, Mary C. Pollard, Joanna R. Webster, William H. Dunbar, Mary B. Copeland, Huldah A. Fernald, Eliza P. W. Hildreth, D. Helen White, Eliza F. Howes, and William A. Greenwood.

Seventeen new members have been received.

REPORT FROM THE CAMBRIDGE MISSION.

THE Committee having charge of the Cambridge Mission would respectfully report that the work of the mission has been continued this year as last under the charge of the Rev. Prof. T. F. Wright, with encouraging results. Sabbath services have been held regularly since our last report, excepting during the months of July and August. During the greater part of this time two services have been held each Sunday, with an average attendance in the morning of forty-two, and in the afternoon of seventeen. This is somewhat less than last year, partly because of the many stormy Sundays during the past winter, and partly because the attendance during September, when but few of our people had returned from their summer vacations, was very small. Interest, however, has increased rather than diminished, as is shown by the accession of several new attendants at our services, and by the growth of our Sabbath school. Besides the Sabbath services, meetings for worship have been held on Christmas Day and on Good Friday, which have proved very useful. The Holy Communion has been received four times during the year—the attendance averaging about thirty. Besides these religious meetings, several very pleasant social gatherings have been held. Our young people—about a dozen in number—have formed a small organization to coöperate with the mission, which makes itself useful in preparing the chapel for the Sunday services, in leading the singing, and in other ways.

The fund, which at our last report we had begun to collect for the erection of a church building, has been increased by the proceeds of a sale held in aid of it during last November, as well as by contributions. It now amounts to over six hundred dollars.

We are looking toward the organization of the mission into an independent Society, which we hope that at no distant date we may be able to accomplish.

Boston Highlands. — JULIAN K. SMYTH, *Pastor.*

THIS Society has now rounded out twenty years of Church life. On the 18th of December, 1870, the Society was instituted with a membership of forty-nine. Rev. Abiel Silver was the minister at that time, full of that earnest, loving, missionary spirit which characterized all his labors, and kept him fresh and active to the last.

Twenty years is not a long time in the life of a church; but may it not be with churches as with individuals? the first years, the first experiences, exert a formative influence over the subsequent life and progress. States are formed, temptations and trials are encountered, which tend to develop a character peculiar to the collective body experiencing them.

In these days of the early childhood of the New Church, the beginnings of church life in any of our societies cannot fail to be of interest. Each adds something to the common experience of the childhood of the whole. Especially in these times may we usefully be reminded of the purposes for which these little groups or societies organized themselves as collective members of the New Church — each to do its share in furthering a cause common to them all; than which none more precious was ever entrusted to men. For in these days theological differences and antagonisms are less pronounced. There is the appearance of a coming together, and less and less of an outward distinction in forms and in doctrinal teachings.

The ministers of one denomination exchange freely with those of another, and this to such an extent that latterly even an Episcopal rector has felt free to invite ministers of other bodies to preach from his pulpit. And thus to the New Church has come a new experience. First, she had to maintain herself against opposition and ridicule. This was comparatively easy; for Truth is strong and will prevail. But now the Church has to maintain itself, when, because of the very lack of this difference and opposition, the reasons for a separate church existence seem to some less apparent and less urgent. And the problem which now is placed before her, is not how maintain the Truth in the face of opposition, but how, in the lessening of outward differences, less desire for truths of doctrine, to develop the Truth and the Good of the Church in such a way that they shall have a distinctive value and importance which shall make the New Church a necessity to those who compose it.

Truths which societies, in their organization, pledged themselves to maintain and promulgate, those societies may now well try to develop in new, spiritual, and helpful ways. The spiritual life of the Church must be built up. The presence of the Lord — and not simply the doctrine of the Lord — must be known with a new power of love and a new fulness of delight.

Because of the importance of keeping fresh before ourselves the real purposes of our church life, we thought it useful to commemorate the twentieth anniversary of the institution of this Society, which was done by means of a pleasant reception and special services. Rev. Messrs. Jas. Reed, Hinkley, and Wright took part in the services, and kind letters were received from Rev. D. V. Bowen, one of the former ministers of the Society, and Rev. John Worcester.

Without entering into the details of last year's work, it may be sufficient to say that at the end of this first period of twenty years the Society finds itself unusually blessed. Within that time a handsome and ever-homelike church building has been provided; the membership has nearly quadrupled; the congregations now comfortably fill our auditorium; the Sunday school has all but outgrown its quarters; the devotional and industrial life of the Church have been developed, and peace and good-will prevail.

May we have deepened within us a sense of our spiritual opportunities, obligations, and privileges.

Bridgewater. — GEORGE S. WHEELER, *Pastor.*

THE Bridgewater Society have enjoyed quite an active year, as may be seen by the record. There has been a cordial readiness on the part of all within the Society, as well as of many friendly ones not connected with us, to coöperate in contributing to sustain its work and worship, and in carrying out the various social plans.

Last May, at a largely-attended meeting of the Society, a unanimous call was extended to Rev. George S. Wheeler, of Fall River, to become our Pastor. The invitation was accepted, and early in July he entered upon his duties with us. The wisdom of the Church's action in this important matter has been made more and more manifest as the months roll by, in the increased interest and activity of all in the Society, induced largely by the zeal and push of our excellent Pastor.

During the August vacation, worship was maintained as usual, the services being conducted by one of our members.

The regular morning worship which has been held through the year, was supplemented during November and December by a course of six lectures, delivered by the Pastor, and Rev. H. E. Goddard, and Rev. J. E. Werren. A goodly percentage of the audiences at these lectures were friends from other churches.

The Sunday School, with weekly Teachers' Meetings, has been continued through the year with a full attendance.

An interesting event to all of us was the installation of our Pastor, Nov. 20, 1890. The sermon and installation were by Rev. Jabez Fox. Address to the people by Rev. T. F. Wright. Charge to the Pastor by Rev. James Reed. Extension of right hand of welcome to the town, by Rev. T. W. Brown, Pastor of Unitarian Church, Bridgewater. Lesson from Old Testament by Rev. J. J. Cressey, Rector of Episcopal Church, Bridgewater. Lesson from New Testament by Rev. E. S. Porter, Pastor Congregational Church, Bridgewater.

Last November a movement among the young people resulted in the organization of the "Young-People's New-Church Club." This Club has already become an important factor, not only in the social plans of the Society but also in its religious activities. In addition to the aid they have extended to the regular course of church entertainments for the winter, they have supplied among themselves the material for supplementary entertainments upon alternate weeks, in the Church Parlors, and have also inaugurated a course of Sunday evening services, called the "Young-People's Half Hourly," to last from half an hour to forty minutes. These meetings, opening with prayer, singing, and reading from the Word, are followed by an address of ten minutes by the Pastor upon some topic which has been selected by the young people themselves. These meetings have now been held for nearly two months, drawing good audiences, and are very interesting and instructive.

During the past year, three of our members have passed into the spiritual world, namely, Mr. Virgil Ames, Mrs. Helen L. Bates, and Mr. Nahum Leonard.

Mr. Ames was one of the earliest members of the Society, and active in its uses until old age came upon him.

Mrs. Bates, by her active interest in the Church, and helpful influence, and loving Christian character, endeared herself to all.

In the removal of Mr. Leonard, the youngest of the above-named, the Society is deprived of the services and wise counsel of one of its most active and valued members. He was dignified and courteous, while kindness, generosity, good will, brotherhood, all, were his companions, and he leaves with us a memory that will linger long to perpetuate the genial influence he created while tarrying here.

Brockton. — H. E. GODDARD, *Pastor.*

OUR Society has during the year now ended been blessed with an encouraging share of success. Twenty-three persons have united themselves with our Church, and several new families have joined us in our Sabbath worship.

Our usual services have been regularly held, and a good average attendance has been recorded. During our Pastor's summer vacation, the usual preaching service was omitted, and instead a general session of the Sabbath school was held, to which all were invited. The school was divided into two classes, the children forming one, and the adult portion the other, suitable teachers having been provided for each class. At the close of the vacation all agreed that the plan was a most pleasing success, and that it should be adopted the coming summer unless some arrangements should be made for preaching.

Our Society has, during the past year, conducted a successful course of entertainments. These with the amusements arranged by the Ladies' Sewing Circle, at their fortnightly meetings, have been useful in their social way, besides turning a neat sum into the treasury, wherewith to further our general work. These entertainments tend to introduce new faces among us, and to draw into our circles those who would under no other circumstances be led to associate with us. When once with us in a social way, we trust they may find the path easier to mingle with us on the Sabbath, to listen to the reading of the Word, and learn to live a life in accordance with its teachings.

Our Sabbath school has received quite an addition to its numbers by the formation of an adult class, under the charge of Warren Goddard, Esq. The interest of the older ones in our school, by uniting themselves into this class, has been very beneficial. A new spirit for the work has manifested itself, which is especially encouraging to the superintendent and teachers.

Religious services, commemorative of the birth of our Saviour, were held in our church Christmas afternoon. This service was well received by a good attendance. Later in the day a Christmas supper was arranged for the younger scholars in connection with the usual tree. At this supper quite a number of poor children, from the city at large, were invited, and in almost every instance the invitation was accepted, and to all appearances most heartily appreciated.

A number of new maps have been purchased the past year, and, with the stereopticon lately added, our Sabbath school is quite well equipped for the work of illustration of the weekly lessons.

Our young people have during the year been engaged in the active pursuance of their chosen work. They have held religious meetings each Sabbath evening with but two exceptions, they being caused by the severity of the weather. Much interest in these meetings seems to be manifested. The older people are cheerfully welcomed and are quite often well represented.

During the spring and summer, the hands of the young people were busy each Sabbath morning, in the decoration and beautifying of the church, with floral offering for the morning service. To see our young people so much interested is very gratifying to us as a society, for it is to the young that we all must look for our success in the future.

Our Ladies' Sewing Circle has held its meetings fortnightly as in past years, and done its usual good work. As in all other societies many chances present themselves for work in this line, and the ladies have tried to avail themselves of those opportunities as far as they have been able.

In our city there has for a number of years existed an institution known as the "Young-Men's Christian Association." Our Pastor, in conjunction with the pastors of the Universalist and Unitarian churches, is actively engaged in the endeavor to found a similar institution for the young women of our city. The plan has met with the general approval of our Society, believing it to be a grand step in the life of usefulness.

Only one of our number has been called to the spiritual world during the past year. This occurred on the 15th day of November, when Miss Sally Hunt departed this life, and, as we all trust, commenced the life of Heaven, to which she had so long looked forward. Miss Hunt was one of the oldest members of our So-

ciety, and one who held the truths of the church in most sacred veneration. One who not only believed them to be true, but so incorporated them into her daily life as to be a living witness of their power.

Death has also removed from our circle one who, though a member of the Boston Society, became endeared to us by her loving ways and her long stay among us. We refer to Mrs. Mary B. Copeland. She was a life-long receiver of the doctrines of the New Church. Her heart and hand were always found their ready defender, and in her latter years, when weakened by disease and natural infirmity incident to old age, they in turn became her defence and support, making her passage to the spiritual world easy, and her soul full of hope in the life beyond.

With the encouragement we have received in the past year's work, and the harmony and good feeling now existing between Pastor and people, we look forward to another year of usefulness, and when it becomes our privilege to again appear before the Association, we trust, that with the due amount of work on our part, we may be able to report increased success.

Brookline. — WILLARD H. HINKLEY, *Pastor.*

GREATER activity has prevailed in our Society during the past year than for some time previously. We have had some accession to our membership, an increased attendance at our morning service and at communion, and an increase of scholars in our Sunday school.

A course of six lectures, one each by the Rev. Messrs. John Worcester, Smyth, Reed, and Wright, and two by the Pastor, were fairly well attended last fall, and awakened some interest with our own people and with strangers. We have not found, however, that the people of Brookline are drawn much nearer to the New Church by efforts of this kind.

Our social life is very pleasant. Recreations are provided by a Club composed of members of the New Church and others. These recreations have proved useful as well as entertaining, affording means of social intercourse and strengthening good feeling.

On Easter Monday the Hofmann pictures were exhibited in our Church, through the kind assistance of New-Church friends from

Cambridge. Good music was provided by Miss Edith Abell. Our Church was nearly filled. People from nearly all the different churches of Brookline were present, and a deep impression was produced.

Our "Ladies' Aid Society" contributes largely to our finances and enables us to pay the interest on our debt, now amounting to eight thousand dollars. The fair held last fall yielded about \$560.00.

We have to report the removal to the other life, on the 24th of January last, of Miss Mary R. Morland, an affectionate and intelligent member of our Society from the time of its formation in 1857. It may be well to note here, that of the original twenty members, only ten now remain in this world, and of these only seven are active members of this Society. With a present membership of sixty, ten of whom are non-resident, while we may desire a larger increase, we may rejoice that we are able with so few to maintain our organization and its uses in this community, and to provide for the spiritual wants of those who acknowledge the Lord in His Second Coming.

Dorchester.

A YEAR ago the hope was entertained that we would soon build a house of worship and place ourselves in line with other Societies of the Association as active workers in the cause of the church. This hope, however, was soon dispelled, as we could not, as a Society, see the wisdom of the attempt, and the effort was, for the time being, necessarily abandoned. It also seemed unwise for us to longer continue our public worship in the Congregational Church, and after the summer vacation it was decided to discontinue the service until some favorable time in the future. Our work therefore for the past year has been as follows: Religious services and Sunday School with Rev. J. K. Smyth as minister, every Sunday up to the summer vacation; and religious service and communion the first Sunday in January.

We have also held meetings regularly every Monday evening since October, for the study of Swedenborg and the Bible.

*
East Bridgewater.—T. O. PAINE, *Pastor.*

THE religious meetings and church socials of the Society have been as follows: Preaching every Sabbath morning, followed by the Sabbath school; a Christian Endeavor meeting once a week, beginning Oct. 14, 1890; two lectures on Sabbath evenings; a Christmas vesper service. Church socials: A harvest supper, two illustrated lectures, three dancing parties, and sewing circles.

Our pastor has conducted the service every Sabbath morning during the year, and read when it seemed best to him selected sermons from other ministers. He has had charge of the adult class in the Sabbath school. The attendance of the school has been particularly good, this year, and the pupils have shown much interest in their work.

Some felt that a meeting during the week, to talk on religious subjects, would be of great use to the young people. We learned of the Christian Endeavor Society, and examined their books on the subject—they are so arranged that they can be adapted to any denomination; a committee of four was then chosen to form plans for such a meeting, with the understanding that it was to be purely religious. We then selected thirty-four subjects, with several references from the Bible on each subject. These were afterwards printed. At the first meeting the object of the society was stated, and the officers chosen. Those wishing to join the society then signed this pledge: "As an active member, I promise to be true to all my duties, to be present at and to take some part aside from singing in every Christian Endeavor Meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master."

The Executive Committee chose a leader for each meeting, and all who have been invited have been willing to take charge of the meeting, and thus far no one has led twice. The leader reads a passage from the Bible on the subject, follows with prayer, afterwards giving his thoughts on the subject. The meeting is then thrown open to the other members who read from the Bible, and from religious writers, as Swedenborg, Parsons, Fénelon, and others. The "Gospel Hymn Book" is the singing-book used. The notice of this meeting is given out at the morning service every Sabbath.

At the Christmas vesper service, the Sabbath school read in turn

from the Old and New Testaments, selections appropriate to Christmas.

The lectures by the Rev. G. S. Wheeler and Rev. Henry E. Goddard were well attended and much enjoyed.

A harvest supper was the first church social. The object of this was to call as large a number of our people together as possible, hence the admission fee was very small. A simple entertainment was given. It was a success socially, and to our surprise financially.

The Rev. J. E. Werren has given us two illustrated lectures, one on Switzerland, and one on the city of Paris and the Rhine, which were very instructive and entertaining.

The Ladies' Sewing Circle met this winter once in two weeks, in the church vestry, and the attendance is unusually large. Two ladies provide part of the supper — tea, bread, butter, and cheese — the other ladies the pie and cake. This makes the work and expense come very light on the two providing, so that more can help in this way than ever before. On one occasion, three gentlemen volunteered to take the ladies' places, and provided and served the tea with success. These particulars of the meetings and socials are given thinking they may be suggestive to others.

Fall River.

DURING nine months of the time since our last report we have had no settled minister, the Rev. George S. Wheeler, who had been with us two years, having accepted a call to the Bridgewater Society. The Rev. Messrs. Joseph Pettee, John Goddard, and T. F. Wright preached for us in July. During August our church was closed as usual in that month. The pulpit has since been supplied by several students of the Theological School. We trust the time is not far distant when we shall no longer be a flock without a shepherd.

Notwithstanding the absence of a pastor, our church work has been continued actively. Regular weekly meetings for the study of the doctrines have been held by the ladies, Wednesday afternoons, at Mrs. Westall's home, and once a fortnight evening gatherings, for doctrinal reading and rehearsal of the church music, at different houses. The usual course of social meetings has occurred during the last winter.

Our Young-People's Association is active in both religious and social work, and proves a valuable auxiliary in all church matters. In the young people we recognize the future strength of the church when those who are older must cease to bear the burdens.

One dancing party has been held at a public hall, and to the young people of the Providence Society we are indebted for a very pleasant stage entertainment, on a recent evening, at the studio of one of our members. As our nearest New-Church neighbors are the people of the Providence Society, an exchange with them of social civilities has been frequent for several years, and our Sabbath schools have met on the annual excursions to different points of Narragansett Bay. Last summer, we enjoyed together a delightful steamer trip to Seaconnet Point, R. I.

Two of our number have passed to the spiritual world.

Mr. John Dixon who came to us from the Blackburn, England, Society, in 1877, was suddenly taken away in May last, while actively engaged in his employment as a newspaper reporter, and in apparently full strength and health.

Miss Barbara D. Briggs was removed to the other life, last autumn, after an illness of several weeks. Though not a member of the Society, Miss Briggs had been a constant attendant upon our worship the greater part of the time for many years, and was an interested and intelligent receiver of the doctrines. In her we have lost one who was always a free and efficient aid with hand and means to all the uses of the Society.

Lancaster Society. — G. I. WARD, *Minister.*

OUR Society feel grateful to be able to report a year of quiet, earnest, united work ; although there are few outward changes, we still have great cause to be thankful and encouraged.

The Society voted to give our minister a vacation during the month of July ; he was invited to preach in Olney, Ill., during that time. On two Sundays the church was closed ; the two remaining Sabbaths, the pulpit was occupied by the Rev. Mr. Pettee and the Rev. Richard Ward. There has been one confirmation during the year ; no deaths.

Our Sunday school has been continued as usual directly after the morning service — our minister conducting the Bible class — and during the warm weather the attendance was quite large. The

children are under the charge of an earnest and efficient teacher, who illustrates the Bible stories with a blackboard, and of late has used the Hofmann pictures with success.

Our Thursday reading class has met regularly through the year, studying "Heaven and Hell." It has been thought advisable to discontinue these meetings for the present and to substitute in their place a week-night devotional service in the chapel.

Our Sewing Society has met fortnightly for work in the afternoon, and in the evening for a social gathering and tea party, where we generally meet some of our neighbors from the other churches in town. Games and entertainments of various kinds are enjoyed by old and young.

In February, we held a sale of fancy articles, together with a literary*entertainment and supper, the proceeds to be devoted to church uses. For three months past, our minister has been employed by the Missionary Board to preach in Worcester, Sunday evenings.

Lynn. — M. J. CALLAN, *Minister.*

THE past year in Lynn, for the New-Jerusalem Society, has been on the whole one of waiting and hoping rather than of attainment, externally; that is, it is so as measured by our ideal for it. Yet the seed of conscientious and regular work has steadily been sown. The Sabbath worship and instruction have been regularly maintained, and with a slight increase over the average congregation of last year. The Sunday school has held its sessions without a break because of weather — a thing for congratulation when we consider the character of our winter. Its average attendance has slightly increased, also, the last half of the year, while its efficiency and good order have visibly improved. A "sphere" is beginning to be felt from it of unity and helpfulness which is making it a growing power in our work. We have one teacher whose faithfulness throughout the school's whole history deserves mention, and is an example to us all. The faithfulness, too, of our acting superintendent and organist have much aided these results.

Our week-day meeting or reading circle has been maintained for three years now without a break. The interest is yet undiminished, though now mainly held within the Society's inner circle. The average attendance at it, of late, even seems improving, and relatively to our numbers it has been always good. Suggestions to

modify it, or to even give it up, have sometimes been made, but they have always been frowned down. The work on "Heaven and Hell" has been read through. Just now subjects are being selected from Warren's "Compendium." We always open by Scripture reading and prayer. It has been a power for instruction in our Heavenly Doctrines, a theatre for comment and discussion, a uniting agency, and a valuable social element with us.

The Ladies' Industrial Aid Society have done excellent work since our organization. They have largely helped in paying for a beautiful new chapel organ this year, and have still a handsome little sum in the bank waiting for investment in a new chapel or its furniture. Though specially unfavorable conditions, in part due to the severe winter, have interfered with its activity, it bates no jot of heart or hope, and we are looking to it as our future social centre and pillar of the Society.

A class in the Correspondences of the Holy Word has been begun in connection with the Sunday school. It is led by our minister; so far it has not reached up to the interest and usefulness hoped. Some chapters in 1 Samuel, relating to Saul, have been the subjects studied, and the inner sense has often been closely pointed out. A change of method is being thought of, and good results from it are hoped for.

Thanks to the unpaid kindness of the ministers of the Boston, Brookline, and Cambridge Societies, we have enjoyed another course of excellent lectures. The most marked interest of the year centred in them. They were well attended, notwithstanding hindering weather, and we can see good results from them already; some came to these lectures who seldom come to our regular services—a few who never came to them.

We are constantly impressed that there is a large constituency of interest in our Heavenly Doctrines in Lynn. Nearly every Sunday we see new faces. An Episcopal lady has finished reading two volumes of the "Arcana" from our library. She is continuing, and she says it expresses her own dimly-sensed ideas better than any other work she has ever read. There is more demand than formerly for collateral works, especially those relating to the Science of Correspondences. Our librarian has reconstructed our little collection, and we hope for more good use from it than heretofore. We have given away through her, and otherwise, many copies of the *Messenger*. From ten to fifty tracts are taken from our table every Sunday by the congregation.

As said, it has been a year of hoping and of prayer; doubt and discouragement have not been wanting. For causes we need not mention it may be classed, through and over all, as a year of waiting. Answers, however, to questions in our hearts are being written out for us in events; and those who constitute the heart and brain of the Society feel and say that the season for more positive work on several lines has arrived. Earnest language concerning a church home is being used, and a plan to this end is now in process of formation.

Our minister insisted on laying down his work in Salem, several months ago; since then he has labored in Lynn alone. Notwithstanding this, his energies have been divided by a necessity which we recognize. He desires that it be put into our report that relatively to their ability the people's gift to him, this year, has been most creditable. He thinks no people could well be more liberal. Some have insisted upon giving even against remonstrance, and whose offerings have approximated the widow's mite. A donation visit, and other instances of affectionate remembrance toward his family and himself, have marked the year, and there has been much — notwithstanding all that is otherwise — which has caused him to thank God and take courage. Gratifying responses from several quarters — some of them unexpected — have come in, in promise of money aid for the work of another year. Expressions of appreciation for the past and of interest and hope for the future have not been wanting; and though the Society is just now in the crisis of a new financial year's beginning, a unity, and an energy, and a hope, look out of the conditions, which, though by no means perfect, are yet assuring. We are made ceaselessly conscious that our Lord's New Church is "in the wilderness" in Lynn, as elsewhere, but also are we kept conscious that His all-potent Presence is with us, and that His Spirit empowers and defends us.

There have been only two additions to our number — one of them by letter — since our last report. But there is another person who desires our fellowship now by a profession of her faith, and who will be received. She has come forward in entire spontaneity, wholly unsolicited. Her account of her thoughts and feelings from our doctrines, as she heard them from time to time, is touching. Her sympathy approaches an enthusiasm. Her case is to us a striking example of the power of the New Christian heavens, and of our Divine Redeemer's Holy Spirit upon a recep-

tive soul; and by it we are impressed anew how the New Jerusalem in our dark earth is being upbuilt. "Not by might, nor by power"—of man—"but by My spirit, saith the Lord."

We cannot think it right to close this report without acknowledgment of the very liberal money aid we have received this year from two persons belonging to the Boston and Brockton Societies, also from residents of Lynn outside of our Society. The sympathy of these persons also has been very helpful to us. Cordially we thank them.

The Massachusetts New-Church Union, from the very beginning of our present minister's work with us, and perhaps before, has been a nourishing mother to us. We wish it known that all this kindness and liberality has been felt. It would be a thing we would earnestly thank our Lord for should He soon enable us to pour into her coffers instead of taking out of them.

This was adopted as its report by the Society at a meeting, March 31, 1891.

Mansfield. — GEORGE F. STEARNS, *Minister.*

THERE has been but little outward change in our Society since our last report. Services have been held regularly, and a course of evening lectures on the subject of "Degrees," with especial consideration of the glorification of the Lord's Humanity, was completed two weeks ago. Mr. Stearns has been absent a few Sundays, when his place has been supplied by students from the Theological School. The attendance is about the same as last year.

A new floor has been laid in the church vestry which makes it a much more pleasant place for holding social meetings. These have been held somewhat irregularly — at first at the houses of members, and latterly in the vestry. We had an uncommonly pleasant Christmas festival with a good attendance, and an interesting programme of music, recitations by the children, and an address by the minister.

The number of children in the Sunday school remains very small, but all seem willing to do their best.

The death of Mrs. Perry, during the last summer, took from us a very earnest, helpful, and intelligent friend of the Society, who although not a member was a very frequent and appreciative attendant of our services.

Newtonville. — JOHN WORCESTER, Pastor.

THE general work and uses of our Society have become wider in their scope and more intensified in their activities, as is shown by a greater general interest, and by an increasing attendance. We have now but one pew not taken, and there are only a few scattering seats to be had.

The services of the church have continued through the year, not only without interruption, excepting the usual summer vacation, but with steadily increasing vigor.

The Committee on Music have by their renewed efforts improved the musical part of the service, and have thus contributed very materially to the general good results of the year.

In the Sunday school, which is large and flourishing, most excellent work has been done, both in the general lessons and in the various classes. The pastor has an exceedingly promising class of twenty of the older pupils who have been studying the leading doctrines. Most of those in this class are looking forward to confirmation. Dr. Prince has led the adult class in the careful study of "The True Christian Religion."

The Committee on Recreations, by their excellently well planned social meetings, have provided for the entertainment of all ages, particularly the younger, and have drawn our people into a closer, fuller, and more sympathetic social life.

Under the efficient management of the officers of the Sewing Society our charitable work has exceeded its former results. The usual work in the hospitals has been sustained, and the assistance to deserving individuals has been extended and increased. The young ladies organized as "the King's Daughters" have held many busy sewing meetings, and have undertaken and accomplished much excellent work.

In a near neighborhood, a sewing school has been continued, where not only has useful knowledge of sewing been imparted, but also the acquaintance of the parents has been made, and an interest in higher things has been awakened and stimulated.

The older boys are showing increased activity in the Society in various ways, principally with the Committee on Entertainments, and by acting as ushers.

The contributions for our home work have been cheerfully made; the Building Fund has been increased and amounts now to about

three thousand dollars. Our usual contributions to the general uses of the church, amounting to about six hundred and seventy-five dollars, have been sustained.

We have lost but one of our number by death. Mrs. Mary E. Roberts, so well and so widely known in the Church and the community, has been removed to the spiritual world, but we still feel her benign influence through her good works, and her memory is fondly and sweetly cherished.

Providence. — H. C. HAY, Minister.

THE lapse of another season finds our Society in a much stronger condition than when the last report was rendered. The past year has been one of great activity with us. Harmony has generally prevailed. All have worked cheerfully in the Lord's vineyard, and we have reason to be grateful for the spiritual strength obtained. Several valuable members have gone from us, while others have come forward and acceptably filled their places.

Divine worship has been conducted in our church every Sunday morning during the year, with gains in many respects. Thursday evening meetings have been held during the year with a large attendance.

We have been favored with preaching from the following visiting ministers: Rev. T. F. Wright and Rev. H. I. Cushman by exchange of pulpits; Rev. John Martin, of Bath, England; Rev. John Goddard, of Cincinnati, twice; and Rev. J. K. Smyth. Seven lectures have been given in the church on Sunday evenings during October and November — four by Rev. Henry C. Hay, and one each by Rev. Messrs. James Reed, T. F. Wright, and J. K. Smyth. They were well attended by visitors and our own people.

Rev. Mr. Hay has preached twice at the Bethel Christian Mission, of which he is one of the Board of Managers, once at the Sophia Little Home, once at the Homœopathic Hospital, and has addressed the annual meeting of the Elmwood Fruit and Flower Mission. He has preached by exchange at Fall River, at the First Universalist Church in this city, one morning and afternoon at Cambridge, Mass., one morning at Boston Highlands, and four Sundays during his vacation — morning and evening — at Gardiner, Me. He attended the General Convention and participated in its work.

Ten lectures, "Evenings with American Authors," have been given under the auspices of the Young-People's Society.

Two new committees have been created, a Relief Committee and a Reception Committee. Both have been useful.

Mr. John Daboll resigned his position as Superintendent of the Sunday school, on May 6. Appropriate resolutions of thanks for his services were adopted and presented to him.

Rev. John Martin, of Bath, England, was entertained by the Society during his brief stay in our city.

One removal by death is recorded, Mrs. Betsy Maudsley.

There have been received into the Society twelve members, namely: Mrs. Mary E. Bullock, Mrs. Eglantine D. Keene, Mr. Austin Leonard, Mrs. Cora L. Leonard, Miss Mary J. Muir, Mrs. Millie Murray, Mrs. Frances P. Fenner, Miss Adelaide D. Padel-ford, Mr. Franklin Jackson, Mr. James Asquith, Mrs. Elizabeth Curry, and Miss Susanna B. Ashworth. We now have a membership of one hundred and eight.

Read and adopted as the report of this Society, March 31, 1891.

Salem.

IN our last report we spoke of various hindrances to the full support of a minister by our Society. We were then acting in connection with the Lynn Society in support of Rev. Mr. Callan; but, as indicated in that report, the diverse requirements of the two Societies, owing to their different degrees of organization, appeared to be an obstacle to the efficiency of the union, and we soon after voted to discontinue it. Subsequently, the services of Mr. Callan, who had removed with his family to Lynn, were confined to the Lynn Society.

After a necessary suspension of our services during July and August, they were resumed, and have been continued without interruption until now, by means of pecuniary aid generously granted by the New-Church Union, and kindly supplemented by the New-Church Theological School Board, in sending us ministers to officiate on the Sabbath.

For these brotherly tokens of concern for our welfare, we express our heartfelt thanks, and gratefully acknowledge our additional obligation to the Missionary Board for sending us, unsolicited, the Rev. Mr. Hayes to conduct a Friday evening meeting, each week,

for Bible study. His lessons, confined thus far to the first chapters of Genesis, have been highly interesting and instructive, opening to us, through the ability with which they have been given, new fields of thought, and confirming our impressions concerning the rich and wonderful treasures of the Holy Word.

While the Society still labors under serious difficulties, these and other manifestations of Divine favor, during the year, incite us to renewed efforts in the faith that if we work according to our ability we shall have a continuance of the sympathy and aid of those who can help us.

Our present aim is to obtain the means to support a resident minister, which we consider essential to our growth. Immediate steps will be taken for this purpose and the result of our efforts will soon appear.

The Ladies' Society, though reduced to few in membership, by deaths and removals, has kept up its activity with encouraging results from its sales.

Waltham. — BENJAMIN WORCESTER, *Leader.*

SERVICES have been held in the chapel on every Sabbath morning during the year. The average attendance has been fair, but slightly smaller than last year.

The Holy Supper has been administered quarterly, once by our late General Pastor — whose regular visits we shall all of us greatly miss — and since that, by Rev. John Worcester, on whose kindness we are now dependent.

Our membership has been but slightly changed. Three new members have been admitted — all young ladies; while one of our youngest members, but one than whom none was more highly esteemed — Miss Mary Phinney — has passed from this life. One member has withdrawn to join the Newtonville Society.

In the death of Mr. Wm. A. Greenwood, we have lost a highly respected friend, who, though not a member, has been intimately connected with the Society since its organization.

The usual Wednesday evening meetings for the reading of the Doctrines have been held regularly through the winter at the house of the Leader, and a number of opportunities for social intercourse have been afforded by gatherings at the houses of the Leader and Mr. A. M. Knight, and by several entertainments under the auspices of the Piety-Corner Club.

Yarmouth. — WILLIAM H. MAYHEW, *Pastor.*

FROM the date of our last report to July, the Sunday services, with two exceptions, were conducted by students of the Theological School. April 20, the General Pastor conducted the services and administered the Holy Supper to thirteen communicants, he was also with us on Sunday, June 20.

Early in May the Society and congregation united in asking the Rev. W. H. Mayhew, then at Urbana, Ohio, to resume his former pastoral relations with them. Mr. Mayhew accepted this invitation and returned the first Sunday of July.

Vesper services were held in July and August. Our Pastor took for his subject, "The Spiritual World and our Relations to it." These meetings were both pleasant and beneficial. Since early in the autumn a doctrinal class has been held Sunday evenings in the vestry; all were interested, and the meetings have been fairly well attended.

Our Pastor has officiated at one marriage, one baptism, and also at the funerals of eight persons, none of whom were members of the Society or congregation.

Our Society desire to express the loss we have sustained in the death of the beloved General Pastor. Mr. Pettee began to visit us at or about the time our Society was founded, and his visits were not infrequent up to the date of his election to the general pastorate. He also conducted the services at the dedication of our present house of worship. From the date of his becoming General Pastor to the time of his last sickness, his visits to the Society were regular and frequent. He entered into all our affairs with deep sympathy and wise counsel, and we desire to bear witness to the benefits we have received from his relations with us.

REPORTS OF OFFICERS AND COMMITTEES.

REPORT OF THE EXECUTIVE COMMITTEE.

THIS Committee has met twice with full attendance. At the first meeting, held Oct. 14, 1890, attention was given to the *Children's Magazine*, and it was decided to continue it for another year, and to place both Magazines under the charge of an editorial committee, consisting of Messrs. Worcester, Hinkley, and Smyth. The smaller Magazine was placed on as good a footing as possible for the year, with Mr. J. T. Prince as editor. Considerable effort was made to put more of the life and thought of the Association into the larger Magazine, and gratifying responses have been received from contributors and subscribers. Its further improvement is under advisement.

On the first Monday in March the Committee met at the call of the Secretary, to take action made necessary by the removal to the higher life of the General Pastor. It was first decided to raise a committee which should arrange for appropriate memorial exercises, to be held at this session of the Association, and Messrs. Hinkley, Reed, Mason, Dewson, and Wright were so appointed.

It was also decided to recommend to the Association that it proceed to act in the election of a general pastor, by means of an informal ballot which may thus indicate the preferences of the members of the Association, to be followed by a formal election, (or by preliminary reference to an appropriate committee, if desired), and by a request to the General Convention, that the person chosen be invested with the office.

In regard to Society contributions, the Committee is prepared to report later in the day.

Respectfully submitted,

T. F. WRIGHT, *Secretary*.

REPORT OF THE COMMITTEE OF MINISTERS.

THE ministers have met monthly and, as before, have had at each session a paper, with a discussion, and have generally considered several minor topics from its docket. Among the subjects have been: Judas Iscariot; The Effect of Denying the Divine Humanity; A Declaration of the Faith; The Parable of the Lost Sheep; The Improvement of the *Magazine*; The Ministry; The Quality of Nicodemus; Young-People's Organizations; The Evil Described by the Acts of Cain; The Lord's Resurrection Body; Pastor's Assistants; and The Work of the English Evidence Society.

On this last subject, we have to recommend that the Association authorize the calling of a public meeting for the purpose of organizing a Society to do a work in this country like that performed by the New-Church Evidence Society in England.

The General Pastor was unable to attend our meetings, but kept up a communication with us, and sent us at each meeting his affectionate greetings, which were as cordially reciprocated. At our session, March 2, we adopted the following preamble and resolutions:—

Inasmuch as it has pleased the Lord to remove from this life our beloved General Pastor, Rev. Joseph Pettee, therefore,

Resolved, That we place upon our records an expression of our appreciation of his long and useful service as a minister of the New Church, and of the faithful and affectionate manner in which he discharged the duties of his office to both the clergy and the laity of the Association, giving to his brethren an example which will be of great and lasting benefit to them.

Resolved, That this Minute be reported to the Association and to the family of Mr. Pettee.

The present ministers of this Association are:—

SAMUEL H. WORCESTER.
JAMES REED.
T. O. PAINE.
JOHN WORCESTER.
GEORGE F. STEARNS.
SAMUEL M. WARREN.
WILLARD H. HINKLEY.
WILLIAM H. MAYHEW.

HORACE W. WRIGHT.
HENRY E. GODDARD.
RICHARD WARD.
JULIAN K. SMYTH.
JACOB E. WERREN.
HENRY C. HAY.
GARDINER I. WARD.
M. J. CALLAN.

THEODORE F. WRIGHT.

GEORGE S. WHEELER.

STEPHEN JEPSON.

ALBERT J. CLEARE.

WARREN GODDARD.

JOHN A. HAYES.

Also Benjamin Worcester, authorized by license.

Respectfully submitted.

T. F. WRIGHT, *Secretary*.

REPORT OF THE MISSIONARY BOARD.

MESSRS. STEARNS and Hayes have continued steadily at work as missionaries. Mr. Stearns has generally spent Sunday at Mansfield, and has gone out during the week to meet with circles and to make calls. The principal places in which he has labored are Worcester, Clinton, Woburn, Stoneham, Haverhill, Hopkinton, Holliston, Framingham, Franklin, Walpole, Taunton, Middleboro, Attleboro, and New Bedford. His aim is to meet people both at their homes and in a religious meeting. Just now he is arranging some circles in the counties of Bristol and Plymouth, but will not confine himself to these.

Mr. Hayes has regular weekly appointments. He spends Sunday at Fitchburg, and has a preaching service, a doctrinal class, and a Bible class. Monday evenings he meets with the Dorchester people and holds a Bible class. Tuesdays he is at Manchester, N. H., where he holds a doctrinal class in the afternoon, and a Bible class in the evening. Wednesdays he visits Lowell, and Fridays Salem, for a like purpose. It is now proposed, in response to a request from Manchester, that his place at Fitchburg, on Sundays, shall be supplied for a time, so that he can open Sunday services at Manchester.

We have, for the past three months, had an arrangement with Rev. G. I. Ward, by which he has visited Worcester and held a service Sunday evenings. Further arrangements are in view.

At Springfield Rev. Stephen Jepson has resigned his charge, and has accepted a pension from the Relief Fund. Mr. Schafer, of the Theological School, has visited Springfield each week and his services have been very satisfactory.

Respectfully submitted,

T. F. WRIGHT, *Secretary*.

REPORT OF THE EXECUTIVE COMMITTEE ON SOCIETY CONTRIBUTIONS
FOR ALL CHURCH USES.

WITHIN the past few years unexampled opportunities for sowing seeds of New-Church truth have appeared in places outside of existing New-Church Societies. In view of the fact that many of these opportunities seem to be limited for good by want of means, it becomes a question of serious moment whether all is being done that can be done in the way of raising money for the Church.

At present the support of missions, the assistance of feeble Societies, the publication of New-Church literature, and the maintenance of the Theological School, all devolve largely upon individuals whose direct financial assistance in their own Societies is needed. The important question is, whether the distribution of money for these various objects is as equitably made by individuals as would be made by Societies, and indeed whether so much money is now given as would be given if all contributions for Church purposes were made to and by Societies.

It has been suggested that the tenth of one's income should be given to the Society in which one is, and that each Society should give a tenth of its income to the Association or Convention for disbursement to various uses. No doubt a faithful adherence to this rule would give larger means to both local and general uses of the Church ; but the plan is manifestly too rigid and arbitrary. The principle of giving to the Lord a tenth of all we receive, that is of giving all that is really needed, should be followed, and this principle might be applied by Societies as well as by individuals in their relation to larger bodies.

In considering the matter of giving to the Church, we should constantly regard the interests of those who give as well as of those whom the gift is intended to benefit. That is the members of the Church should be vitally interested in all enterprises of the Church — general as well as local. Indeed, those members of the Church are in poor condition spiritually who are concerned only in the affairs of their own Society, and who measure their offerings by the service which will be rendered them in return. Any way that will keep people most thoroughly interested in the general uses of the Church, will be most useful to the people and most effective in supporting the uses. One way is to provide specifically for home uses first, and then give full information in regard to specific general

uses, and let the amounts that it seems right for the Society to contribute be carefully estimated and raised by special contributions. The estimated amounts may be stated in the Society *Manual* at the beginning of the year, supplemented by such oral statements and explanations as the pastor may, from time to time, make.

To bring this matter more clearly before the Association the following example is given. We will suppose that the ordinary expenses of a Society are three thousand dollars. By a careful estimate of what the Society is able to give, after ascertaining the needs of certain general uses, it is decided that the following sums shall be asked for: Theological School, \$200; General Missions, \$400; Missions of Association, \$400 — making one thousand dollars to be raised for general uses in addition to the three thousand dollars for the payment of the Society's expenses. At the beginning of the year these estimates will be placed before the members of the Society and congregation, and every member will be able to see what is really needed, and what his own obligations are. He will see that for every dollar he contributes to the Society, he will be expected to contribute one-third of a dollar to other uses of the Church. In these uses, he will become more and more interested, the more they are seen to be objects of his help. And this, after all, is the part of the whole subject of most vital concern for us — broadening our knowledge of uses, and thereby extending our sympathies and elevating our affections.

For members of Societies to know more of the general uses of the Church, it is necessary for pastors and Church committees to keep them constantly before the people — especially their practical bearing. More than this, those who are intimately connected with the uses should go among Societies at stated times for the purpose of explaining what is being attempted, and of showing what results have appeared from previous efforts, and what results are to be reasonably expected from further efforts.

The monthly *Manual*, now published by the Association, may be of great use in furnishing such information. This will be especially effective if common times for the contributions to the several general uses be agreed upon by the Societies, and the preceding numbers of the *Manual* give full information in regard to the uses immediately in view — which information may be supplemented by the pastors and other suitable persons as there is opportunity.

The plan outlined above may not be the ideal one; but it is

perhaps as effective as any that is now practicable. It is a plan which may well receive the attention of every Society in the Association ; and, if faithfully carried out, it may do much both in extending the uses of the Church and in building up the Church in all of its members.

If some other plan is adopted — as, for instance, the plan of raising a gross sum, and then paying a certain proportion of this sum for general uses — it still will be necessary to give the fullest possible information as to the nature and the needs of the uses when the amount is fixed upon ; and it will be necessary to supplement this from time to time, as the money is raised, by full reports of the progress and condition of the several agencies of use. For after all the greatest use that the contributions will do, will be to ultimate in the lives and characters of the members of the Church a love for the Lord, and for working with the Lord to build up His kingdom among men. And to do this, there must be not only liberal giving, but a giving from intelligent love for the use to be performed ; and this love can be aroused only by knowledge of the work, and as close communication with it as is possible. We are convinced that the main part of our problem is to establish such communication between the useful work done and the heart of the Church, as to call out the sympathy and intelligent interest of the Church. When this is done, the money will come, too, blessing him who gives and him who receives.

Signed by

JOHN T. PRINCE.

JOHN WORCESTER.

F. A. DEWSON.

H. C. HAY.

WARREN GODDARD.

REPORT OF THE PRESIDENT OF THE MASSACHUSETTS NEW-CHURCH UNION.

IN presenting the twenty-third annual report of the condition of the business affairs of the Union, and their financial result for the year which ended on the 28th day of February, 1891, your President finds little occasion to remark upon the character of the transactions carried on at its Rooms. The conditions by which these are governed showing little variation from year to year.

The demand for books, either for loan or sale, shows but slight increase or change from former years.

The Circulating Library has been used by four hundred and forty-five persons, ninety-five of whom were new comers — six hundred and seventy nine books having been loaned during the year.

The book sales amounted to \$2,867.49, a slight decrease from the previous year.

The *New-Jerusalem Magazine* shows but a small increase in the number of subscribers, in spite of the effort made, with good success, to improve the character of its literary work, and to give it such elements of variety as might appeal to a wider range of readers. This has been done by the assistance of a committee appointed by the Executive Committee of the Association, with whom the Editor has held frequent consultations.

The *Children's Magazine* has passed into the editorial care of Mr. John T. Prince, but it seems unlikely that its publication can be much longer continued, unless the encouragement of an increasing subscription list is received during the present year. A loss of forty subscribers from the report of last year is to be noted.

Other work done in the printing office continues to give pecuniary aid to the magazines by virtue of the considerable profit derived from its efficient management, without which the loss upon this branch of our work would doubtless seem too great to warrant the continued publication of either magazine. The Standing Committee of the Union considers itself to be acting in accordance with the often expressed wish of the Association, through its Executive Committee, in still maintaining these periodicals.

Of the use of maintaining the Rooms of the Union as the headquarters of the Church in Massachusetts, there can be no doubt in the minds of its members, who are thus furnished with a central rallying point, a place of meeting for its various bodies and com-

mittees, and a local habitation which preserves its name amongst the many organizations of the old churches. These uses necessarily absorb a considerable part of the income from invested funds, which were mainly devised to us for such especial purpose ; the more direct work of the Missionary Board and of the General Pastor is therefore left to be provided for by those members of the church whose life is still in this world, and whose living interest in the growth of the church must to some extent be measured by their direct contributions to its uses.

The report of the Missionary Board to the Association gives full account of this work, and it is not necessary to speak of its detail here. It is the duty of this body to use all proper means and enter upon all orderly methods for obtaining the money which seems to be urgently called for, if the account of the state of the church and the community which that report presents is a sufficient indication.

For this branch of the work of the church, including the moderate salary heretofore paid to the General Pastor, we expended in 1889-90, about \$5,000, and in 1890-91, about \$4,700, and our appropriation for 1891-92, should certainly not fall below \$5,000 ; towards this expenditure was contributed, in 1889-90, about \$2,800, and in 1890-91, about \$2,300.

The church in Massachusetts reports a membership of about 1,700. Thus we may see that an average yearly contribution of \$3.00 for each member would supply an abundant fund for this purpose. Our present average is less than one half this sum, or for the current year about \$1.30 per member. In the light of such figures it would seem to require a very modest sacrifice on the part of every one that this need may be fully cared for.

Reference to the table of statistics of the Association for the year ending April 3, 1890, and to the report of the Treasurer of the Union for the same year, shows a wide degree of variation in this respect, the average in the different societies ranging from 10 cents to \$5.00 per member. It is true that there is also a wide range of pecuniary ability, but it ought not to be difficult, were all equally interested, to raise the sum we so much need for the work of the coming year.

That our need is vital the report of the Treasurer indicates, for its results show a loss of \$1,995.69 for the year just ended, which, added to \$765.57, the deficit of last year, shows a shrinkage of our assets amounting to \$2,761.26 for the two years.

This loss is the direct consequence of the failure of the church to respond to the urgent request of the Missionary Board for means to enable it to meet the growing demand for work in their field.

The Standing Committee, trusting the church, has increased the appropriation for this work about \$3,000 during these two years, and other expenditures have increased about \$2,000 in the same period, their income remaining at about the same average as before, the contributions having very slightly increased.

As by this proceeding all former accumulations from book sales and other profits have been exhausted, the time has come when a reduction of expenditure will seem an imperative necessity, until the church can provide a much more liberal supply of funds than heretofore. And thus we must leave the responsibility in the hands of its members.

The close of the year has brought to those who have held active connection with the work of the Union two events of very marked importance. The removal to the spiritual world of the well-beloved Pastor of this Association, to whose memory, as the leader and head of our spiritual organization, we have recurred with gratitude and satisfaction during the earlier hours of this day, takes from us one who was also as closely connected with the more external work performed by this body, which is the secular arm of the church in Massachusetts. To him more than to any other person is due the success of the experiment entered upon nearly a quarter of a century ago, of harmonizing the spiritual, the social, and the business interests of the church, through its two distinct but now well-united and organized bodies. At first the Union seemed to most members of the Association a body with separate interests from those which they held in so warm regard, and it was a work requiring time and patient explanation, with loving appreciation of the close connection that should exist between the spirit and body of the church, to weld the two into full harmony of action, until no difference should be known between them and the two should act as one.

From the moment when, in October 1867, Mr. Pettee signed the report which consummated the union of the two then distinct bodies, he fully appreciated and heartily entered into the uses, duties, and needs of this body, and never ceased to do all in his power to give it success. As the closing act of his beautiful life he

gives to us from the small savings of a careful economy, the sum of \$1,000, to be held for the uses of the church for which we were organized.

As is probably well known to most members of the Union, the Standing Committee has at last succeeded in making the move so long contemplated, which effects a change in the location of our headquarters from the building numbered 169 Tremont Street, in which we have found a home for the last thirteen years, to the more commodious, and for our present as well as prospective needs, better situated building on the corner of Arlington and Newbury Streets.

The reasons which led to this change may be briefly stated as follows. Tremont Street has become a thoroughfare so full of noisy traffic as to make it almost impossible to hold meetings, or even conversations or quiet study, with any comfort in the available rooms; and this is an essential use. In our new location, while near to an important avenue rapidly growing into business, we shall probably never be annoyed by the passing of public conveyances to any extent, and at the same time shall enjoy facilities of light, air, and agreeable aspect which cannot be cut off.

Again the building on Tremont Street was old and shabby, and without an elevator could no longer compete as an investment with the newer and more convenient buildings growing up around us. It did not seem advisable to us to expend money in rebuilding, unless an adjoining building could be obtained, which proved impossible, and the opportunity to make a good sale, offering at the same time when we were considering a suitable purchase for our own needs, was made available for the exchange. The two transactions have been consummated within the past twenty-four hours. A final confirmation of our deed of sale of the estate No. 169 Tremont Street, to be enacted by this body at the present meeting, has been asked for by the purchaser.

The terms of purchase and of sale need not be made of public record in this report, but are such as will provide us with a sum sufficient to make all needed improvements and repairs, and to tide over the time which may elapse before we can expect to receive from rentals an income equal to that which our old building has yielded. Although we have sold at a large advance upon the original cost, the whole gain will then be invested in a new building, and our income must for a while suffer in consequence.

We believe, however, that we have acted wisely in stepping forward into a locality at present a little in advance of the growing business of the City, but which is within the very direction towards which it must extend. A few moments longer in the cars for those most remote, or a walk of five minutes more across the lovely public garden and common, can scarcely burden any, while the close proximity to the Providence Station of the Old Colony Railroad, and to the electric lines which lead towards the best residence portion of the City and its suburbs, and its easy accessibility to the present and future West End Stations of the Albany Railroad seem to indicate a better locality for a permanent home for the church than can be found elsewhere in the City.

We had hoped to have attained such order in arrangement of the Rooms as would have made a visit to them agreeable at the present time of our meetings, but so much confusion exists there as to make it extremely undesirable that visitors, except for necessary business, should be received. We must, therefore, ask that such visits be postponed for a few weeks, but at the same time are ready to attend to all needful business, and to provide, as well as possible, for the general uses heretofore performed at the old Rooms.

FRANCIS A. DEWSON, *President.*

OFFICERS OF THE ASSOCIATION.

General Pastor Elect. — Rev. John Worcester, Newtonville.

Secretary. — Rev. Theodore F. Wright, Cambridge.

Committee of Ministers. — Rev. Messrs. S. H. Worcester, James Reed, T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, W. H. Mayhew, T. F. Wright, Stephen Jepson, W. Goddard, H. W. Wright, H. E. Goddard, Richard Ward, J. K. Smyth, H. Clinton Hay, J. E. Werren, G. I. Ward, George S. Wheeler, Michael J. Callan, A. J. Cleare, and J. A. Hayes.

Executive Committee. — The General Pastor, the Secretary, and Rev. Messrs. James Reed, T. O. Paine, S. M. Warren, W. H. Hinkley, H. Clinton Hay, H. E. Goddard, W. H. Mayhew, J. K. Smyth, J. E. Werren, George F. Stearns, and G. I. Ward; and Messrs. Albert Mason, David L. Webster, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Benjamin Pettee, Lewis G. Lowe, C. T. Dunham, George T. Hawley, John A. Thompson, and Samuel Darling.

Committee on Religious Education. — Rev. John Worcester, Rev. T. F. Wright, Mr. J. T. Prince, Rev. W. Goddard, and Mr. A. M. Knight.

Orphanage Board. — Rev. J. K. Smyth, Mrs. Nahum Leonard, Rev. J. E. Werren, Mrs. C. T. Dunham, Mrs. George M. Gibson, and Charles J. Roath.

OFFICERS OF THE UNION.

President. — Mr. Francis A. Dewson.

Vice-President. — Mr. Arthur Burnham.

Secretary. — Mr. Charles M. Reed.

Treasurer. — Mr. John A. Thompson.

Directors. — Messrs. George B. Davis, H. P. Chandler, Wm. J. Cutler, Albert Mason, George T. Hawley, R. C. Kimball, James R. Carter, Stanley B. Hildreth.

MISSIONARY BOARD.

Rev. Messrs. W. H. Hinkley, John Worcester, T. F. Wright, and J. K. Smyth, on the part of the Association; Messrs. F. A. Dewson, Albert Mason, William J. Cutler, W. B. B. Child, and Charles M. Reed on the part of the Union.

STATISTICS FOR THE YEAR ENDING APRIL 2, 1890.

NAME OF SOCIETY.	PASTOR, MINISTER, OR LEADER.	MEMBERS.			Average at Communion.	Baptisms.	Confirmations.	MEMBERS.	
		Resident.	Non-Resident.	Total.				Added.	Removed.
Abington	J. E. Werren, Pastor	53	25	78	38	5	8	9	2
Boston	James Reed, Pastor	300	321	621	300	25	8	17	11
Boston Highlands	J. K. Smyth, Pastor	148	38	186	108	7	12	11	4
Bridgewater	G. S. Wheeler, Pastor	. . .	. . .	128	75	4	. . .	. . .	3
Brockton	H. E. Goddard, Pastor	102	13	115	. . .	10	23	23	1
Brookline	W. H. Hinkley, Pastor	50	10	60	. . .	1	. . .	5	1
Dorchester		15	4	19	15	. . .	. . .	. . .	2
East Bridgewater	T. O. Paine, Pastor	44	10	54	38	4	. . .	. . .	. . .
Fall River		31	18	49	23	3	3	3	3
Lancaster	G. I. Ward, Minister	. . .	. . .	40	. . .	. . .	. . .	. . .	. . .
Lynn	M. J. Callan, Minister	23	3	26	15	. . .	. . .	2	. . .
Manchester, N. H.	Carl Roth, Leader	38	21	59	30	2	. . .	. . .	. . .
Mansfield	G. F. Stearns, Minister	22	7	29	15	6	. . .	. . .	. . .
Newtonville	John Worcester, Pastor	62	12	74	67	9	6	10	2
Pawtucket, R. I.		. . .	. . .	19	. . .	. . .	. . .	. . .	. . .
Providence, R. I.	H. C. Hay, Minister	83	25	108	70	14	4	12	6
Salem		15	12	27	15	. . .	. . .	. . .	6
Springfield	J. W. Schafer, Leader	31	3	34	19	. . .	. . .	. . .	3
Waltham	Benjamin Worcester, Leader	38	7	45	51	5	4	3	2
Yarmouth	W. H. Mayhew, Pastor	24	7	31	16	1	. . .	. . .	. . .

Total number of Members, 1,802.

TREASURER'S

DR. JOHN A. THOMPSON, TREASURER, *in account with*

1890.

April 3.	To Collection at Association Meeting.....	\$99.05	
Oct. 9.	“ “ “	76.83	
			\$175.88
	Amount rec'd from Boston Society	500.00	
	“ “ Ladies' Reading Class..	22.00	
			522.00
	Contributions received :—		
	Abington	19.50	
	Boston	949.25	
	Boston Highlands	100.00	
	Bridgewater.....	125.50	
	Brockton	92.50	
	Brookline.....	29.08	
	East Bridgewater	4.01	
	Fall River	10.00	
	Gloucester.....	5.00	
	Cambridge	21.00	
	Lynn.....	10.00	
	Manchester, N. H.	25.00	
	Newtonville.....	300.00	
	Providence.....	14.50	
	Salem.....	7.00	
	Yarmouth	17.00	
	Sundries	123.34	
			1,852.68
	Missionary Fund :—		
	From Jamaica Plain	15.50	
	“ Fitchburg	9.31	
	“ Ladies New-Church Mission Society, Worcester	5.00	
	“ Haverhill	1.15	
	“ Lowell Reading Circle	12.00	
	“ Manchester “	18.00	
	“ New-Church Friends, Worcester... ..	25.61	
	“ “ “ Franklin	6.50	
	“ Sundry Contributors.....	23.85	
	Income of G. K. England Fund	20.00	
	“ “ J. G. Webster “	62.50	
	“ “ Gardner “	85.55	
			284.97
	<i>Amount carried forward</i>		\$2,835.53

REPORT.

The Massachusetts New-Church Union.

CR.

1891.

Feb. 28.	By Cash paid Rev. Joseph Pettee, salary	\$1,200.00	
	“ “ “ “ “ expenses.....	78.50	
			1,278.50
	“ “ E. A. Whiston, salary.....	2,500.00	
	“ “ Miss Lizzie Wyeth, salary	650.00	
	“ “ Francis W. Tufts, salary	238.50	
			3,388.50
	Cost of April Journal of Association.....	85.80	
	Cost of October Journal of Association.....	30.40	
			116.20
	Assessment of General Convention 1890-91.		87.00
	Insurance on Libraries and Furniture.....	27.23	
	Binding Library Books	11.35	
	Fuel	27.77	
	Gas	29.51	
	Printing Circulars, Notices, Etc.	21.50	
	Stationery, Blank Books, Etc.	46.43	
	Furniture and Repairs.....	59.12	
	Printing “ Our Church Uses,” 1 number	20.50	
	Rent of Safe, Bay State Trust Co.	7.50	
	Bibles for Ordinations	20.00	
	Ice	11.00	
	Postage Stamps and Postal Cards	89.00	
	Sundry Expenses at Rooms	32.26	
			403.17
	Cash Paid by order of Missionary Board —		
	Rev. G. F. Stearns, salary	1,000.00	
	“ “ “ expenses.....	182.86	
	Rev. J. A. Hayes, salary, 10 months.....	645.00	
	“ “ “ expenses	511.09	
	Rev. Percy Billings, salary, 9 weeks.....	90.00	
	“ “ “ expenses	59.54	
	Services at Worcester	259.00	
	“ “ Jamaica Plain	24.00	
	“ “ Fitchburg	39.00	
	“ “ Mansfield.....	30.00	
	Appropriation for Lynn	208.33	
	“ “ Salem	105.00	
	“ “ Springfield	207.00	
	Books and Tracts to Missionaries	10.43	
	Amounts carried forward.....	\$3,371.25	\$5,273.37

<i>Amount brought forward</i>		\$2,835.53
Amount received for ministerial services of Mr. Pettee and Mr. Stearns:—		
Abington	5.00	
Fall River	12.00	
Franklin	22.18	
Lancaster	8.00	
Mansfield	200.00	
Waltham	15.00	
Yarmouth	26.00	
		288.18
Rents, Jenkins Building	4,480.00	
Less Taxes, Insurance, Repairs, and Sun- dry Expenses.....	1,129.43	
		3,350.57
Booksales Profits		517.82
Balance of Interest account		491.45
Balance, net loss carried to stock account		1,995.69
		\$9,479.24

DR. NEW-JERUSALEM MAGAZINE.

1891.

Feb. 28. To Cost of Printing and Mailing, and Editorial Expenses,	\$1,602.35
	\$1,602.35

DR. CHILDREN'S NEW-CHURCH MAGAZINE.

1891.

Feb. 28. To Cost of Printing and Mailing, and Editorial Expenses,	\$675.65
	\$675.65

DR. LIBRARY FUND.

1891.

Feb. 28. To Cash for Books.....	\$46.50
Balance	518.22
	\$564.72

1891.]

of the New-Jerusalem Church.

45

<i>Amounts brought forward</i>	\$3,371.25	\$5,273.37
Printing and Sundry Expenses.....	22.65	
		3,393.90
Deficit on <i>N.-J. Magazine</i> charged off		539.20
“ “ <i>Children's Magazine</i> charged off .		221.89
Net loss on <i>Association Manual</i> , 6 numbers		50.88
		<u>\$9,479.24</u>

NEW-JERUSALEM MAGAZINE.

CR.

1891.

Feb. 28.	By Cash for Subscriptions and Bound Volumes.....	\$1,063.15
	Deficit charged to Profit and Loss.....	539.20
		<u>\$1,602.35</u>

CHILDREN'S NEW-CHURCH MAGAZINE.

CR.

1891.

Feb. 28.	By Cash for Subscriptions and Bound Volumes.....	\$453.76
	Deficit charged to Profit and Loss.....	221.89
		<u>\$675.65</u>

LIBRARY FUND.

CR.

1890.

Mch. 1.	By Balance.....	\$489.35
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1891.

Feb. 28.	Contribution from Mrs. Lyman Smalley.....	50.00
	Cash for Books lost.....	.90
	Interest	24.47
		<u>\$564.72</u>

1891.

Mch. 1.	By Balance.....	\$518.22
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DR.

SCITUATE SUNDAY-SCHOOL FUND.

1891.

Feb. 28.	To Balance	\$1,384.33
		<u>\$1,384.33</u>

DR.

SEARLE FUND FOR AGED MINISTERS.

1891.

Feb. 28.	To Balance	\$3,262.56
		<u>\$3,262.56</u>

DR.

SUNDRY FUNDS.

1891.

Feb. 28.	To Balance	\$107,007.52
		<u>\$107,007.52</u>

SCITUATE SUNDAY-SCHOOL FUND. CR.

1890.		
Mch. 1.	By Balance.....	\$1,334.33
1891.		
Feb. 28.	Interest	50.00
		<u>\$1,384.33</u>
1891.		
Mch. 1.	By Balance.....	\$1,384.33

SEARLE FUND FOR AGED MINISTERS. CR.

1890.		
Mch. 1.	By Balance	\$3,107.20
1891.		
Feb. 28.	Interest	155.36
		<u>\$3,262.56</u>
1891.		
Mch. 1.	By Balance	\$3,262.56

SUNDRY FUNDS. CR.

1890.		
Mch. 1.	By Balance	\$106,507.52
April 30.	Ellen Singleton Fund	500.00
		<u>\$107,007.52</u>
1891.		
Mch. 1.	By Jenkins Fund	\$30,385.88
	Thomas "	5,081.32
	Scituate "	5,000.00
	C. Emerson Fund	200.00
	Sarah Searle "	742.44
	Nancy Hills "	5,736.86
	Moses Day "	500.00
	Richard Perkins Fund	10,000.00
	Clark Fund for Ministers	10,000.00
	Theological School Clark Fund	10,000.00
	Brockton Society Clark Fund	15,000.00
	Lyman Clark Fund	10,000.00
	G. K. England Fund.....	400.00
	J. G. Webster Fund.....	1,250.00
	Gardner Fund	1,711.02
	Frances R. Towne Fund.....	500.00
	Ellen Singleton Fund	500.00
		<u>\$107,007.52</u>

DR.

STOCK ACCOUNT.

1891.

Feb. 28. To Profit and Loss as per General Account	\$1,995.69
Balance	4,473.31
	<u>\$6,469.00</u>

DR.

CASH ACCOUNT

CR.

FOR THE YEAR ENDING FEB. 28, 1891.

March 1, 1890.

Feb. 28, 1891.

To Balance on hand	\$815.57	By Children's Magazine	\$675.65
Children's Magazine	453.76	New-Jerusalem Magazine	1,602.35
New-Jerusalem Magazine	1,063.15	Expense Account	5,273.37
Rent Account	4,480.00	Rent Account	1,129.43
Interest Account	934.59	Library Fund	46.50
Contributions	2,028.56	Income of Ministers' Relief	
Use of Rooms	522.00	Funds	417.50
Missionary Fund	116.92	Brockton Society Clark	
Notes Receivable	33,000.00	Fund, Income Account	750.00
Theo. School Clark Fund,		Theo. School Clark Fund	
Income Account	300.00	Income Account	300.00
Income Ministers' Relief		Missionary Board	3,393.90
Funds	300.00	Association Manual	160.13
Brockton Society Clark		Printing-Office Equipment	394.61
Fund, Income Account	750.00	Stereotype Plates	153.46
Library Fund	50.90	A. T. & S. F. R. R. Guar-	
Ministerial Services	288.18	antee Notes	30,000.00
Stereo. Plates (Insurance)	275.00	Arlington-Street Estate ..	52,500.00
Ellen Singleton Fund ...	500.00	Notes Payable	2,000.00
Association Manual	109.25	Book Sales and Printing-	
Notes Payable	52,000.00	Office Accounts	5,709.76
Book Sales and Printing-		Balance March 1, 1891...	41.98
Office Accounts	6,560.76		
	<u>\$104,548.64</u>		<u>\$104,548.64</u>

1891.]

of the New-Jerusalem Church.

49

STOCK ACCOUNT.

CR.

1890.

Mch. 1. By Balance	\$6,469.00
	<u>\$6,469.00</u>

1891.

Mch. 1. By Balance	<u>\$4,473.31</u>
--------------------------	-------------------

DR.

TRIAL BALANCE.

CR.

Feb. 28, 1891.

Feb. 28, 1891.

Mass. New-Church Union		Sundry Funds as above	\$107,007.52
Building	\$50,000.00	Scituate S. S. Fund	1,384.33
Mortgage Notes Receivable	23,600.00	Searle Fund for Ministers .	3,262.56
Reference Library	1,850.00	Library Fund	518.22
Circulating Library	500.00	Mortgage Notes Payable...	40,000.00
Furniture and Fixtures	800.00	Income of Ministers' Relief	
Printing-Office Equipment .	2,312.74	Funds	1,175.68
Cash	41.98	Notes Payable	50,000.00
Notes Receivable	300.00	Stock Account	4,473.31
Stereotype Plates	303.46		
Atchison Guarantee Notes	30,000.00		
Arlington-Street Estate ...	92,500.00		
Balance of Accounts due ..	2,506.96		
Stock of Books on Sale....	3,106.48		

\$207,821.62\$207,821.62JOHN A. THOMPSON, *Treasurer.*

Examined and approved.

GEORGE T. HAWLEY,	} <i>Committee on Accounts.</i>
RUFUS C. KIMBALL,	
STANLEY B. HILDRETH,	

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

1. THIS Association shall be called THE MASSACHUSETTS ASSOCIATION OF THE NEW-JERUSALEM CHURCH.

2. The Societies composing it are the Boston, Bridgewater, Abington, East Bridgewater, and North Bridgewater Societies, and any other Societies of the New-Jerusalem Church admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers, and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the General Pastor, the Pastors and Ministers of the Associated Societies, and any other Ministers recognized as such by the General Convention of the New Jerusalem in the United States of America, who reside within the limits of the Association. Acting under the provisions of the Constitution of the General Convention, the Association directs that a candidate who is ordained into the ministry with its sanction, shall be authorized to lead in public worship, to preach the Word according to the heavenly doctrines, to administer the Sacraments of Baptism and the Holy Supper and the rite of Confirmation, and to consecrate marriages.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number, fifty additional members shall be required to confer an additional Delegate.

6. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The Officers of the Association shall be a General Pastor and a Secretary, together with a Committee of Ministers, an Executive Committee, a Missionary Board, and a Committee on Religious Education.

8. The General Pastor shall hold his office by a tenure similar

to that of the Pastor of a Society. He shall have a general supervision over the affairs of the Association, shall preside at meetings of the Association, and shall have authority to call special meetings thereof, to alter the time and place of holding meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.

9. The duties of the Secretary shall be those usually pertaining to that office.

10. The Committee of Ministers shall consist of all the Ministers of the Association.

11. The Executive Committee shall consist of the General Pastor and the Secretary, and of twelve Ministers and twelve Laymen to be elected annually. It shall act, in conjunction with the General Pastor, on all matters relating to the ordination of Ministers, the authorization of preachers when the General Pastor has not sole jurisdiction under the rules of the Convention, and on the application of Societies for institution and for their admission into the Association. This Committee shall act with the authority of the Association, and have a general superintendence of its affairs, in the interim of its meetings. It shall prepare business for the action of the Association, and shall hold meetings by previous appointment, or at the call of the General Pastor, or at the call of any five members of the Committee. Seven members shall constitute a quorum.

12. The General Pastor, and four other persons, to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on Religious Education shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon subjects connected with religious education.

BY-LAWS.

1. THIS Association shall meet semi-annually in April and October.

2. The Order of Proceedings at meetings of the Association shall be:—

1. Divine Worship.
2. Collection for the Massachusetts New-Church Union.
3. Calling the Roll.
4. Reports of Societies (in April).
5. Election of Officers (in October).
6. Report of General Pastor.
7. Report of Missionary Board.
8. Report of Executive Committee.
9. Report of Massachusetts New-Church Union.
10. Report of Committee of Ministers.
11. Report of Committee on Religious Education.
12. Reports of Special Committees.
13. Unfinished Business.
14. New Business.

3. All Reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

4. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

5. At the close of each meeting, the Journal of its proceedings shall be read.

6. The Journal of each meeting, together with such Reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

7. Each Society shall report to the April meeting of the Association, its statistics for the year, together with such other information as ought to be laid before the Association.

8. The Executive Committee shall elect the delegates to represent this Association in the General Convention, and the delegates thus selected shall be authorized to fill any vacancies which may exist in their number.

9. The Committee of Ministers shall annually revise the list of ministers, and report the same to the Association.

10. When the application of a Society for admission into this Association is granted, if delegates from the Society be present, they shall be received by the Presiding Officer in a manner similar to that in which he would receive members into a Society.

11. In case any question arises as to the respective duties or jurisdiction of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final, until annulled or modified by the Association or the Union.

LIST OF SOCIETIES.

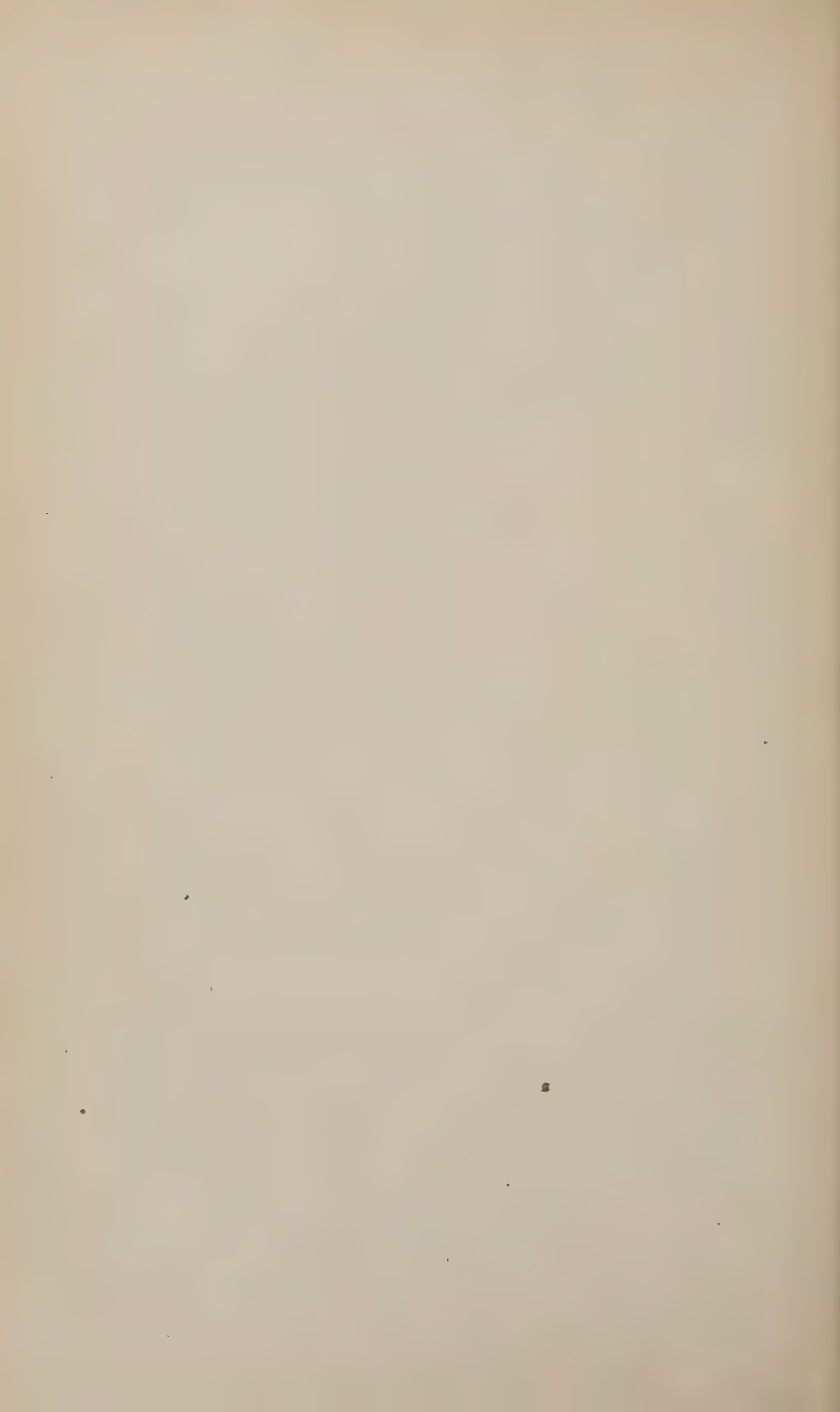
BOSTON	organized Aug. 15, 1818.
BRIDGEWATER	May 29, 1833.
ABINGTON	Feb. 25, 1835.
EAST BRIDGEWATER	Aug. 2, 1838.
BROCKTON	Sept. 12, 1838.
PROVIDENCE, R. I.	Oct. 15, 1839.
YARMOUTH	Sept. 20, 1843.
PAWTUCKET, R. I.	Apr. 4, 1844.
MANSFIELD	Nov. 19, 1846.
SPRINGFIELD	Mch. 27, 1853.
FALL RIVER	Nov. 12, 1854.
BROOKLINE	Apr. 29, 1857.
CONTOOCOOK, N. H.	May 24, 1857.
SALEM	Jan. 25, 1863.
NEWTONVILLE	Apr. 11, 1869.
WALTHAM	July 4, 1869.
BOSTON HIGHLANDS	Dec. 12, 1870.
GLOUCESTER	May 11, 1871.
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